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WILSON
ON
THE LORD'S SUPPER.







A
Short and Plain Instruction
FOR THE
BETTER UNDERSTANDING
OF
THE LORD'S SUPPER.

BY THE
RIGHT REV. THOMAS WILSON, D.D.,
LORD BISHOP OF SODOR AND MAN.

New



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A SHORT INTRODUCTION
To the True Understanding of
THE LORD'S SUPPER,
WITH PREPARATORY DEVOTIONS
Intended for the Use and Benefit of
YOUNG COMMUNICANTS.

Section I.

THERE are two holy Ordinances or *Sacraments*, appointed by Jesus Christ, as most especial means of obtaining grace and salvation: which no Christian, who hopes to be saved, must wilfully neglect. These are, **BAPTISM** and the **LORD'S SUPPER**.

It must be supposed that you have already been made partaker of one of these two Sacraments; — *viz.* That of **BAPTISM**, by which you were admitted into the congregation of Christ's flock, — were restored to the favour of God, — and had the *Holy Spirit* communicate

such as you have done —
the promise made in your name,
were baptized — and will stand in
higher degrees of *grace* and *assistance*,
you to resist the temptations of the
flesh, and the devil, and to do your
duty in that state of life unto which the pro-
phet God shall call you ; You are there-
fore called upon to be partaker of the other
,—That of the **LORD'S SUPPER** : by
your sincere repentance, you may
obtain the pardon of all your past sins, and
all the graces as you stand in need of, to
lead you to eternal life and happiness.
Take care therefore, that you understand
and use it as well as you are able ;

and that as such, God cannot take us: And that if we die before we are to his favour, we shall be separated from him and miserable for ever.

This will lead you to enquire, how the nature of man came to be thus disordered, prone to evil; for you must not imagine God, who is infinitely good, created man in such a state of corruption, as you now *feel him* to be; but that he must have brought him into this wretched condition, since he is out of the hands of his Creator.

And so the Scripture informs us in the third chapter of *Genesis* that he has taken account of man.

science.

Notwithstanding which warnings, though the temptation of the devil, they did not only forfeit all right to the promise of eternal life and happiness, but contracted such a *blindness in the understanding*, such a *disorder in their will and affections*, that all their posterity feel to their sorrow became subject to sin, and the punishment of sin, which is misery and death.

Concerning the *nature and greatness* of sin, we are to judge of it by the greatness of the punishment inflicted upon them, and upon their posterity. — *For God, being infinitely*
... .. *inflict a punishment gre*

to the Lord's Supper.

5

; and remember that this is your own
tion, and the condition of all their posterity.

The law of nature and reason was in full
and could not possibly be dispensed

— At the same time they found, by sad
experience, that, as St. Paul describes the

state of man, *there was a law in their
members warring against the law of their
mind; so that the good which they would, they
did not; but the evil that they would not, that
they did.* Rom. vii.

There could not surely be a condition more
miserable than this: — To live only to con-
quer evil habits; and, by doing so, — to in-
crease their guilt, — to displease their Creator,
and to leave an offspring as miserable as
themselves.


This, therefore, gave occasion to God to
best another of his most glorious perfec-
tions, that is, his infinite *goodness* and *mercy*.

For God foreseeing this lamentable condi-
tion into which they had fallen by departing
from their obedience, his *goodness* had pro-
vided such a remedy, as that neither they nor
of their posterity should, on account of
their fall, be eternally miserable, except through
their own fault.

He, therefore, in consideration of a Re-
demption, one of the seed of the woman, v
and make full satisfaction to the divine

bruise
erpent
— in
ed en-
r way
d not

new
Adam
en us
ed in
oose;
ance
ld be
ath,
Gate
bout



soul, and to foreshew the *sacrifice* of Jesus Christ (which we now commemorate) until he should be offered in behalf of them, and all their posterity.

And this appears from what follows in the next chapter of *Genesis*, where we find *Abel* by faith (that is, believing and depending upon this ordinance of God, for the remission of sins, until the promised Redeemer should come; we find him) offering a *sacrifice* which was acceptable to God, that is, a *sin-offering*, which his brother not doing was rejected.

But here take notice, and remember, that these *sacrifices* could not take away sin, but only through obedience to the ordinance of God, and through faith in the promised seed.

They were, indeed, very instructive and proper to lead sinners to repentance, and amendment of life, when they saw, that their sins could not be forgiven, *but by the death of an innocent creature*, bleeding and dying before their eyes, to make an atonement for sin.

And *as all good men*, before the coming of Christ, did most religiously keep up the remembrance of the promised seed, and obtained the pardon of their sins, and acceptance with God, *upon offering sacrifices through faith in a Redeemer, which was to come*; — so all *Christians* since the coming of that Redeemer are obliged, as they hope for pardon and favo

.., that you may be more sensible
 thankful to God for this his infinite lov-
 es, and that you may be fully convin-
 : necessity and blessing of a Redeem-
 ight to know and consider, that
 r and *Redeemer* came not *until* *n-*
en tried in all conditions, — In a STA-
 OCENCE — UNDER THE GOVERNMENT
 REASON—and UNDER THE LAW GIVI-
 ES. All which methods of Providenc-
 the perverse will of man, had be-
 ineffectual for the amendment of tl-
 - Notwithstanding which, such w-
 nefs of God, that he sent, after a
eloved Son, to take our

should hear and obey at their peril, — lastly, promised to *David as one whose kingdom should have no end*. And indeed it was with *this promise*, that God supported the spirits of all who feared him, and were in fear for themselves, until the fulness of the time for his appearance should come.

And now this *promised Redeemer* being come, he first showed by his own example, recorded in the Gospel, how men must live so as to please God. And the law of nature, as well as the law of *Moses*, having through sin been much obscured and perverted, he explained them, and gave us such other laws and rules as were absolutely necessary — to mend our nature—to restore us to the image of God—to keep us from backsliding, and—to fit us for heaven and happiness.

And because in the decrees of God, as was before observed, *without shedding of blood there could be no remission of sin*; and it being impossible that the *blood* or *life* of any other creature, or of any mortal man, could take away the guilt and punishment due to sin; our gracious God, both to give to mankind the greatest token of his love, and at the same time to show how great his hatred to sin is, by the greatness of the punishments it required, *He sent his own Son to be the propitiation for our sins*; that is, to make satisfaction to

and die under the cross,
what inconceivable happiness they
prive themselves of; he therefore, with
compassion for so great a calamity,
to obtain their pardon.

In order to this, he clothed himself
in our flesh, that, as *man*, *He* might
pay for our sins had deserved; and, [that
as the *Son of God*, *He* might make
suitable satisfaction to the divine justice
in offering himself a *sacrifice* for the sins of the
world: and for the joy of delivering
millions of souls from misery, *He*
underwent the *death of the cross*, and all the afflictions
connected with it, which we find recorded in
scripture, and in this worthy *sacrifice*

to the Lord's Supper.

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corrupt and disordered nature, they endeavoured to observe the rules which he has given them, and which are absolutely necessary to make them capable of heaven and happiness.

Stop here awhile — and adore the infinite goodness of God, who did not overlook lost mankind, but sent his Son to redeem us.

He might in strict justice have required men to have lived up to the law of *nature* and *reason* given in the state of innocence, on pain of being for ever separated from his presence; but instead of that, he has been graciously pleased to accept of our sincere though imperfect obedience, and of our sincere repentance when we have done amiss, and return to our duty.


Consider this seriously: — And you cannot but express your thankfulness after some such manner as this:

The PRAYER.

BLESSED be God for ever for this instance of his love to fallen mankind, in committing the miserable case of his unhappy creatures to no less a person than his own Son! — We are not worthy of all the mercies which thou hast showed thy servants. — Grant, O God, that this wonderful love may not be lost upon me; but that knowing my sad condition by nature, I may be truly convinced of t

Section II.

The End and Institution of the LORD'S SUPPER.

T. PAUL concludes his first Epistle to the *Corinthians* with this remarkable direction ;—*If any man love not the Lord Jesus, let him be Anathema, Maranatha*: that is, Let him be separated from your communion, as one under the displeasure of God, and, without a timely repentance, in no possibility of being saved: Nothing being more grievous in the sight of God, than for a sinner to slight the greatest instance of his mercy that was ever offered to man, as well as the only means of his salvation.

To prevent this, and to hinder sinners

hearts and memory, He Himself hath taken care, that his love and mercy should throughout all generations be remembered: He did therefore ordain this Sacrament as a memorial of our redemption, and of his love for us; as a pledge to assure us of it:—and as an outward means and sign of testifying, as well as increasing our love to Him.

The holy apostles of Christ, who were present when he first administered this Sacrament, give us the following account of its end and institution:

They signify to us in the first place, that *this Sacrament* was ordained by Christ the same night in which he was betrayed; and after they had observed the *Passover*, which had been ordained to preserve the memory of their great deliverance from the bondage of *Egypt*, and which did prefigure, and was a prophecy of a much greater deliverance, which *Jesus Christ* was to be the author of, not only for them but for all mankind: and which *prophecy* was surprisingly fulfilled by that people, without knowing what they were doing, when they crucified Jesus Christ *the true Paschal Lamb*, the very *same* month, the very *same* day of the month, and the very *same* hour of the day, that the *Paschal Lamb* was first ordained to be sacrificed.

Now, after the *Paschal Supper*, as

*this; for this is my blood of the new
which is shed for you, and for many
remission of sins: This do, as oft as
drink it, in remembrance of Me: for
ye shall eat this bread, and drink th
do show the Lord's death, till He co*

In obedience therefore to this com-
Jesus Christ, who has delivered u
much greater bondage than that of
the Christian Church keeps up the r
His love, His sacrifice, and His suffi
death, after this solemn manner.—

First:—as an acknowledgment, tha
and all that we eat or drink to prese
are owing to the bounty of God,

to the Lord's Supper.

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of Christ's household, applies these blessings to every person, who receives this Sacrament, in this devout prayer :—*The body and blood of Christ, which were given and shed for thee, preserve thy body and soul unto everlasting life.*

And we may be assured of it, that this *Sacrament* will be to every worthy communicant, what the *tree of life* would have been unto *Adam* and *Eve* in *Paradise*;—and that *as they*, had they continued obedient, would have been in no danger of temporal death; even so *we*, while we feed on this bread, now endued with a life-giving spirit, and live as we ought to do, are in no danger of death eternal.

These being *pledges* to assure us, that as certainly as bread and wine do nourish our bodies, so do these seal to us all the benefits which *Jesus Christ* hath purchased for us, by his sacrifice and death.

And when any *Christian* does wilfully, and for want of faith, deprive himself of this spiritual food, he falls, as our *first parents* did, into a state purely natural, and destitute of the means of grace and salvation.

For the happiness of the world, and of every soul in it, depends upon the sacrifice of Christ; of which we are bound to keep up the remembrance after this solemn manner :

That, whenever we pray for any favour or blessing, we may remember to do it in

name: That, whenever we are so unhappy as to have done any thing which may displease God, we may remember to pray to be forgiven *for Christ's sake*.

For God grants whatever we ask, and which he sees to be for our good, when we ask *in Faith*, that is, *in his Son's name*; and therefore the Church concludes all her prayers in the most prevailing words,—*for Jesus Christ's sake*.

In one word, we do by this sacrament keep up a continual correspondence with our Lord in heaven, and hold communion with him and with all the members of his body, which receive nourishment and growth from Him as the branches from the tree in which the

to the Lord's Supper.

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greatest abhorrence of sin, which could not be pardoned but by the loss of the life of an innocent creature :

As this was plain to the meanest *Israelite*, even so the most unlearned Christian, when he considers, that our Lord Jesus Christ became a sacrifice for us, and that on him all our sins were laid, — on Him who knew no sin ; — he will easily understand how sad our condition was, which required such a sacrifice : — that this therefore ought to humble us, — to lead us to repentance, to make us fearful of offending God, — and to abhor those sins which cost *Jesus Christ* his life, before God could be prevailed with to pardon them.

He will also easily understand, that the love of Christ, and the remembrance of his death, ought to be very dear to us ; and that the oftener we remember it in the manner he ordained, the more graces we shall receive from God ; the firmer will be our *faith*, the surer our *pardon*, and the more comfortable our *hopes* of meeting him, not as an *enemy*, but as a *friend*, at whose table we have been so often entertained.

And now, if you have considered what you have read with any degree of attention, you will pause awhile, — until you have expressed *your gratitude* for this mercy, after some *fit manner* as this following :

thy own blood,—and use
crament in order to secure us to
grateful remembrance of what thou
and suffered for us, make me true
thy love, and of our sad condition
require such a sacrifice.

May I always receive this pledge
—the offers of mercy, pardon
tendered to us in this holy ordinance
thankful heart, and in remembrance
our great and best benefactor; in
of thy holy example,—of thy
ctrine,—of thy laborious life,—
sion and death,—of thy glorious
of thy ascension into heaven

Section III.

How a Christian ought to prepare himself for this Sacrament.

AS the above account of this holy ordinance is easy to be understood, even by the most unlearned Christian; so the preparation required is such as will neither puzzle the understanding, nor burden the memory, nor take up too much of the time of those that are engaged in the most necessary employments of life.

The Church had regard to all her members, when she gave this short and plain direction to such as prepare to go to the Lord's Supper :

That they examine themselves,

Whether they repent them truly of their former sins ?

Whether they stedfastly purpose to lead a new life ?

Whether they have a lively faith in God's mercy, through Christ ?

Whether they have a thankful remembrance of his death ? And,

Whether they be in charity with all men ?

Now forasmuch as all Christians who are capable of examining themselves and their own consciences, are bound, as they hope for sal

good Christian, who will be glad to
them, and do thereby a work which
well-pleasing to God.

*The FIRST HEAD on which you are to
yourself is, concerning your REPEN*

BY what you have already heard
ing *the Fall of Man*, you un-
ow all men became subject and pro-
nd you cannot but feel it to be so b-
erience. We are assured also, and
ie Spirit of God, that without a fi-
entance no man must hope to be sa-

Now by repentance you are to un-

to the Lord's Supper.

21

to you, will weigh with you, you will most heartily condemn yourself for every thing you have done contrary to his will and command.

You will also beg him most earnestly to forgive you what is past; and you will promise and resolve, through his grace and help, not wilfully to offend him again.

And, lastly, you will not forget to pray for his *grace* every day of your life; without which your best resolutions will come to nothing.

This is *that repentance* concerning which you are required to *examine* yourself, before you go to the *Lord's Supper*.

Most people, it is true, are ready to own that they are sinners, and cry, *Lord forgive us*; and this too often without any great concern or purposes of amendment.

But this you will not think sufficient, when you seriously consider that the *end* and *punishment* of sin are not to be seen in this life.

If, therefore, you stand in any fear of the judgment of God, set yourself seriously to consider your past life; see whether you have not lived, or do not now live, in any known *sin*, or *evil habit*; Of *lying*, — for example: or *swearing* — or *drinking* — or filthy talking: — of *uncleanness* — of *keeping loose and profane company* — of *following unwarrantable ple*

ures and diversions, or — of leading an idle, useless, sinful life.


If this has been your case, resolve to break off all these, and all such like evil ways, which are displeasing to God; condemn yourself for having so desperately broken the commands of one *who can destroy both body and soul in hell*: consider the vows that are upon you, — and despise not the goodness and forbearance of God, which is designed to lead you to repentance.

If you ask when you are to begin this necessary work, (if it is not already begun,) the answer is short: the very moment you ask the question; — and this, because if you find an

Searcher of hearts, the charge that is against me, that I may know, and confess, and forsake the sins I have fallen into. — Give me that true repentance, to which thou hast promised mercy and pardon, that I may amend where I have done amiss, and that iniquity may not be my ruin.—And, O blessed Advocate, who ever livest to make intercession for us, I put my cause into thy hands ; let thy blood and merits plead for me, and by thy mighty intercession procure for me the pardon of my past offences. — That thou mayest say unto me, as thou didst unto the penitent in the Gospel — *Thy sins are forgiven ;* so that I may go with a quiet conscience to thy holy Table. *Amen.*

Section IV.

Concerning the Purposes you are to make of leading a NEW, that is, a CHRISTIAN Life.

N the first place, take especial notice, that God accepts of our *repentance on this condition only*, that we may afterwards glorify him by an holy Christian life.

And as he delivered the people of Israel from bondage, not that they might do what *was right* in their own eyes, but that, becoming an *holy nation*, they might be an hono

Short Introduction

er — *Deut. xiv. 2.* — Even so
emed us from the bondage of
that he might redeem us from
l world, and purify unto him-
alous of good works.

former perished, that is, all such
er the end of their deliverance,
shall we do, if we do not obey

to *God*, your *neighbour*, and
ave known from a child : — be
you will meet with temptations
the *world*, and your own *cor-*
h to neglect and transgress the
God.

absolutely necessary therefore.

... to his favour !

Now, if you thus love God, it will
such instances as these: you will
very great regard *for every thing* that
him : — you will not use his *name*
le or wicked purpose : — you will reli
serve the *day* consecrated to his hono
vice : — you will carefully attend the
1 *worship* of God : — and behave yo
h reverence and devotion while you
presence. — You will hear his *word*
nition, and have a great regard for h
ences, and for the *persons* whom he
ointed to administer them.

If you truly *fear* God, you will not
thing as

—The way to be so is, to *mercy* you receive as the gift, *danger* you escape, as owing to *providence*; every good *thought*, every *purpose*, every *occasion* of the effect of his *good Spirit*.

Think, and *act*, and *purify* will be as natural to thank dispensations of his providence, to beg any blessing from him, in most need of.

Stop awhile, until you have things, and until you have you in the following prayer :

I believe will please thee; that I may carefully avoid what I know will offend thee; and that I may live as having thee the constant witness of my thoughts, words, and actions.

Give me a steadfast faith in thy word and promises; a firm trust in thy power. Let the fear of thy justice keep me from presumption, and a sense of thy goodness from despair. Defend me from all those bewitching snares which destroy our love of thee: from worldly cares; from sensual and sinful pleasures; from evil company; from foolish diversions: and from every thing that may make me forget, that thou alone art worthy to be feared and loved. Grant me these mercies for thy Son Jesus Christ his sake; whose love and death we are going to commemorate. *Amen.*

Section V.

Your duty to your NEIGHBOUR and YOURSELF.



HIS is the *second great command*, and will require the most solemn resolutions you can make, before you go to the *Lord's Supper*.

Consider therefore whether you can sincerely resolve as follows.

I dare not, I will not, be indifferent how I lead my life. I know what God has com-

as thou shalt love thy neighbour as :
therefore I will make a conscience
least wrong to any man ; of using
fraud, or *oppression* : or of taking a
the *ignorance*, *mistakes*, or *nece*
neighbour : knowing assuredly, th
wrongs his neighbour, does the gre
to himself. And if at any time
vinced that I have done him any
will make him satisfaction as far as
without being forced by law *To do*
what I would they should do unto m

To this end, I will endeavour

to the Lord's Supper. 29

serious life, as one *under the sentence of death* ought to do; To be *sober, temperate, and chaste*; that, when I die, I may be admitted into the paradise of God, where *no unclean* thing must enter.

To this end, I resolve to keep a watch over myself, that I may avoid all such *company*, such *pleasures*, and *diversions*, as may make me lose the remembrance of death, and the account I must give.

I will endeavour to be content with my condition, not coveting what is another man's, neither envying the *prosperity*, nor taking pleasure in the *calamities*, of my neighbour.

And forasmuch as a life of *idleness* and *luxury* is hateful to God, I will strive to do my duty in the state of life in which his providence has placed me; not flattering myself that *I do no evil*, when *I do no good* in my generation; lest the sentence upon the unfruitful tree be passed upon me,—*Cut it down, why cumbereth it the ground?*

These duties I will endeavour to perform, as a proof of the love and reverence I bear to God, who is so good as to accept of my repentance, and a *sincere* though *imperfect* obedience.

And if through *weakness*, *temptation*, or *sudden surprise*, I shall be so unhappy as to forget any of these resolutions, and fall in

...ic, and the blessing of God
with you.

Go no further till you have c
purposes again; for they are
poses of your whole life, and c
your life.

And then address yourself
through his gracious assistance, t
the more lasting impression upo


The PRAYER.

GRACIOUS God, who
precepts and an example
let the remembrance of them b
sonably present mind

prosperity. May I ever be ready to help and comfort all such as are in distress; give me grace to be faithful in all things committed to my trust; that I may never pervert truth and justice; never propagate slander, or raise evil reports, nor ever tempt others to sin. Give me the spirit of temperance and chastity, and grant that I may never provoke thee by any instance of uncleanness to shut me out of heaven, where no unclean thing can enter. Give me grace so to order my conversation, that I encourage others to live as becomes the Gospel of Jesus Christ; for whose sake I beg to be heard. *Amen.*

Section VI.

*The next Thing you are to enquire into is,
Whether you have A LIVELY FAITH in GOD'S
MERCY THROUGH CHRIST.*

OW because so very much depends upon our having such a *faith*—the Holy Ghost has given us all the arguments,—all the assurance,—that our hearts can desire.

God so loved the world that he spared not his own Son, (saith the Apostle,) but gave him up for us all, Rom. viii. 32.—Can there be a greater, a surer pledge of the love of God, for his poor creatures? — He made him to be

commenced his love to us, in
we were enemies, we were reconciled
death of his Son—much more,
we shall be saved by his life—
What may we not, after this, hope?

In short, Jesus Christ has redeemed
the curse of the law.—*Through him we have*
peace with God, Rom. v. 1.
only foundation of our faith,
confidence.—He is our sacrifice,
our advocate; the knowledge
to remove all occasions of displeasure
from the displeasure of God.

Indeed if we should attempt
without an interest in Christ,
for nothing but to be saved by his blood.

to the Lord's Supper. 33

vice. — Consecrate, therefore, yourself to us Christ, and with faithful *Abraham*, stagnate not at the promises of God; but go to the sacrament with a full assurance of faith, that God will pardon your sins, and give you the graces you shall stand in need of. — *ly* remember, *that this faith itself* is the gift of God, and must be prayed for, for Christ's sake, which you may do after this manner :

The PRAYER.

BESEECH thee, O God, by that love which moved thee to give thine own Son for lost mankind, give me a faith in thy promises for his sake, as firm as thy word, on which my faith is grounded : and let me never presume upon thy gracious promises, without sincerely endeavouring to perform the conditions on which they were made, and without being zealous of good works, for which we are redeemed. — May the remembrance of

Saviour's love, and of thy great mercy, ever seasonably present with me, to keep from despair !—And may my faith in thy promises support me in the hour of death !—May my Redeemer be my refuge, his blood and merits plead for me, that I may have my *share* and portion with those whom he hath purchased with his most precious blood ! *Amen.*

NOW this will a
proportion to th
of the *evil* he h
from, and the *bl*
his death procured for you.

Consider, therefore, yourself
ful, lost, undone creature, witho
—Consider what that Redeeme
you : — What he did, and wha
when he took upon Himself to
sins of men.

Consider that he was the Son
He had done no wrong, neither u
in his mouth ; notwithstanding
answer for sinners. h
ished as a s

to the Lord's Supper. 35

Consider the reason of all this,—It was not only to satisfy the justice of God for the sins of men, and procure their pardon upon their repentance and future obedience : but also to show mankind what treatment *sin*, and *sinners*, who have rebelled against their Maker, do deserve ; and to teach us, when God orders or permits us sinners to undergo such indignities and afflictions in this our state of trial, that we ought to take our cross patiently as our Redeemer did ; and be content, and even pleased, to fulfil the will of God, in following his example *in his sufferings* in this life, that we may be partakers of his glory in the next.

In the next place, consider the blessing which Jesus Christ hath by his death obtained for us. He hath delivered us from the great power which the devil had over mankind, by procuring us grace to resist and overcome him. He hath prevailed with God,—to overlook the untowardness of our nature ;—to pardon our greatest offences upon our true repentance ;—And, being by his death *reconciled* to God, we have, for his sake, free liberty to apply to him, as *children* to a *father*, for what we stand in need of.

He has also obtained for us the assistance of an Almighty Spirit, to enable us to know *ar* to do what is necessary to fit us for hear

our own fault.
learned Christian may know
of him ;— the greatest sin
upon pardon, on his repentance
Christian may rely upon all
ance : and the meanest Christian
be overlooked.

By all which you may perceive
you owe to God for your great
deemer, and for what he has done
for you : which you will do w
in some such manner as this :

The PRAYER.

GIVE me leave

to the Lord's Supper. 37

corded. Make me truly sensible of that love which brought him down from Heaven ; and how sad our condition was, which required such a sacrifice. May I learn by his patience, humility, self-denial, and resignation, what virtues are most acceptable to thy Divine Majesty ! — And may I take him for my Lord and Master, and Teacher, and Example ; and dedicate myself to thee, and to thy service, for his sake ! *Amen.*

Section VIII.

The last Enquiry you are to make is, Whether you are in Charity with all the World ?



ONCERNING which, take especial notice, that the two great ends of this ordinance mentioned in Scripture are :

The first, To keep up the remembrance of Christ's Death till his coming again.

The second, To be a solemn token of our communion with Jesus Christ, and of our union and charity with all his family.

To this end he has ordained, that as all Christians, *high and low, rich and poor*, shall make up one body, of which he is the Head ; and one family, of which he is the Master — So they should all eat at one table, of o

for every Christian, and for

Therefore you must take
there be any person with w
at peace ; whom you cannot
for, and do him all the good
be expected from you : Tha
to make satisfaction to any
been injured by you, or who
just offence at your words or
ing a duty which Jesus Ch
commanded, *Matth. v. 23.*
ready to *forgive* every person
injured you, as you are to

to the Lord's Supper. 39

And believe it for a certain truth, that a charitable and forgiving temper is not near so beneficial to any body as to him that hath it ; *it being more blessed to give than to receive* ; and to forgive than to insist upon satisfaction for injuries and wrongs done to us ; *Acts xx. 35.*

This being so necessary a grace, you will not fail to beg of God most earnestly to vouchsafe it to you.

The PRAYER.

THIS is my commandment, that ye love one another as I have loved you. Hear, O my soul, what thy Saviour has commanded thee ; He who loved us, and gave himself an offering and a sacrifice to God for us.

May this thy love, O Jesus, be the motive and pattern of my love and charity for all mankind ! Where this hath not been my practice, I implore thy gracious pardon ; and beseech thee to fortify my soul against all suggestions of *Satan*, or my corrupt nature and blind passions, — That I may always be prepared to go to thine altar, with the same charitable dispositions with which I desire and hope to die.

Thou, O Jesus, madest thine enemies thy friends, by laying down thy life for them. Be thou my advocate with God for grace to fo

Section IX.

*General observations, pertinent to
of the foregoing Section*

BY this time you see th
this institution; the
well as the invaluable
observing it religiously
manner of preparing yourself for
as you have an opportunity.

And remember, that the oftener
into the A

to the Lord's Supper.

41

On the other hand, if you turn your back upon this ordinance, it must be because you will not be at the pains to understand your *duty*, your *interest*, and your *danger*.

You have not considered that there is no *pardon*, no *grace*, no *salvation* to be hoped for, but by pleading with God what his Son hath done, and suffered, and merited for us, and in the manner he has ordained.

And if you will consult your own conscience, it will tell you, that some of these following are the true, though most wretched causes of your contempt of this command of your Saviour's.

Either you live in some known sin, or ungodly way of life, which you cannot resolve to forsake:—Or, you are not willing to renew your vows made in baptism:—Or, which is generally the case, you have no real concern for your soul; only you delude yourself with some faint purposes and hopes, that some time or other you will become a new man.

In the mean time you are guilty of a *sin* too like the *denying the Lord that bought you*: You bring an evil report upon an ordinance of Christ, as if it were not worth observing: You harden wicked people in their infidelity, and neglect of their salvation, by calling your *self a Christian*, and living like a heathen.

and more to withdraw his grace,
you to your own corrupt way
you have filled up the measure
and prepared for yourself a fester
heard without trembling, I tell
of these men that were bidden,
my supper,—the marriage supper
in heaven.

How great then must the fi
who *neglect to administer, and*
turn their backs upon this or
which our salvation depends!
blood of Christ which must clea
sin. 1 John i. 7.

... receiving the

to the Lord's Supper. 43

gospel; — *Such* as live at variance with their neighbours, without being willing to be reconciled; — *Such* as have done wrong, and will not make satisfaction, as they are able; Lastly, *Such* as go out of mere custom, without considering the *end* or *benefit* of the ordinance; and return to their usual sinful liberties, as soon as the service is over.

All such ought to know, that they went unworthily; and if they have any true concern for their souls, they will consider better, and lay themselves under stricter obligations, before they go again to the Lord's Supper.

But then, let them not, at the peril of their souls, deal deceitfully, and make this a pretence of neglecting to go to this ordinance for the future; lest they provoke God *to leave them to themselves*, which is one of the greatest judgments that can befall them.

On the other hand, let not any well-meaning Christians be *discouraged* with fears of having gone unworthily to the Lord's Supper; and so forbear, because they do not find all the *benefit* and *change* wrought in them, which they hoped for, but let them consider that a state of *holiness* and *perfection* is not to be expected at once, but by degrees; and as we make good use of the graces which the Holy Spirit from time to time vouchsafes to us:—

A good Christian not being one who

themselves for them, &
mend.

And let us remember for our
Jesus Christ himself pronounced
ples (*the traitor excepted*) to be
qualified to receive this sacramen
was going to administer to them,
knew them to be subject to very g
and *infirmities*; which soon app
they all forsook him, contrary to
promises; but this they repented
forgiven by their compassionate Re

If therefore you *love* God, and

casting my back upon this ordinance
going to it without thought and un-
der thy mercy pardon what is past, and
grant grace for the time to come, to con-
fess my life to thee, and to embrace every
ordinance remembering my Redeemer's love
and by securing thy favour, and my o-
bedience! And if it be thy will, grant
that I always find such comfort and ben-
efit in this ordinance, as may encourage me to
continue in it with joy unto my life's end.

Give me leave to recommend to thy
mercy the miserable condition
of those who neglect so great means of grace
and salvation. Awaken all Christian people
to the use of this ordinance.

VERY well-disposed Ch
ter he has thus far prepa
for this Sacrament, will
to keep the thoughts o
and the blessing he hopes for, wi
heart until the time of receiving.

Some of *the following Scriptur*
ditations upon them, may, thro
grace, answer that end ; nor will t
too much time, because some or m
as occasion offers, may be devoutl
midst of business.

And this method of devotion
posed, to lead Christians to mak
the parts of Scr

to the Lord's Supper. 47

fery; and from that *pride* which would keep me from acknowledging it before thee, no alone canst help me. O give me a true use of the maladies I labour under, and keep : for thy mercies' sake, and for the sake of us my Redeemer.

Psaln li. 17. *The sacrifice of God is a broken spirit; a broken and contrite heart and will not despise.*

But most unfit is *mine* to be to God presented, until I have obtained his pardon for many sins by which it has been defiled.

Jer. iii. 12, 13. *I am merciful, saith the Lord: and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.*

I do acknowledge my sin unto thee, O God, and mine iniquities will I not hide; I therefore implore thy pardon, and plead thy gracious promise, with full purpose of heart, never again to return to folly.

Jer. xvii. 9. *The heart is deceitful, and desperately wicked: who can know it?*

I cannot, indeed, answer for my own heart; but there is nothing, O Lord, impossible with thee; in thee I do put my trust: let me never be put to confusion; Keep it ever in my heart, what an *evil thing*, and bitter, it will be to forsake the Lord.

John iii. 8. *He that committeth sin (who*

DOWN HIS ...

tyranny of the devil.

1 John ii. 25. *This is the promise which he hath promised us, even eternal life.*

How infinitely good is God, to give us so great encouragement to save ourselves from ruin ! Give me, I beseech thee, a firm hold of this promise, that no *fears* may terrify me, no *pleasures* may corrupt my heart, no *difficulties* may discourage me from trusting in thee.

Matt. xvi. 24. *If any man will save his soul, let him deny himself, and take up his cross and follow me.*

as dear as a *right hand*, or a *right eye*,
cher than not follow thee.

Matt. vi. 24. *No man can serve two masters.*
—*You cannot serve God and mammon.*

May I never set up any *rival*, O God, with thee, in the possession of my heart! May I never attempt to reconcile thy service with that world *which is enmity with thee*! Give me, I beseech thee, *the eyes of faith*, that I may see the world, what in truth it is, — the danger of its *riches*, — the folly of its *pleasures*, — the multitude of its *snare*s, — the power of its *temptations*, — its *deadly poison*, and certain danger of drawing my heart from the love of thee.

Matt. xxii. 37. 39. *Thou shalt love the Lord thy God with all thy heart, — and thy neighbour as thyself.*

O that the love of God *may be the commanding principle of my soul*: and that I may have this comfortable proof of his love abiding in me, that I study to please him, and to keep his commandments: that my love to my neighbour may be such as God has commanded; that I may *give and forgive*, and *love* as becomes a disciple of Jesus Christ!

1 John iii. 14. *We know that we have passed from death unto life, because we love the brethren.*

What it is to love *my neighbour as myself*, thou, O Lord, hast taught me in thy holy word; Never to *wrong* or *deceive* him; — never to *grieve* him, or without a cause to *create* him trouble; — never to *treat* him with *contempt* and *scorn*; — never to be *pleased* with his *misfortunes* and *faults*; but to *rejoice* in his *happiness*, and help him in his *wants*. Give me, O Lord, this proof of my having passed from death unto life.

Gal. iii. 13. *Christ hath redeemed us from the curse of the law, being made a curse for us.* That is, he was treated as one under the curse of the law, *Deut. xxi. 23.*

Blessed God, how great was our *misery*!

ple by *baptism*! Grant that I may never grace thee, or my Christian profession, by an ungodly life. O thou who hast redeemed us from sin and death, cause me to understand, to value, and ever remember thy great love; and to show that I do so, by a life *consecrated* to thy service.

2 Tim. ii. 12. *If we deny him, he will also deny us.*

How many deny thee, O Jesus, without *thought* and without *dread*! Do they know what they do, who *lightly* turn their backs upon this ordinance?—Who make a mock of sin, which cost thee thy life?—Who are ashamed of thee, and of thy Gospel, out of regard to men?—Who by their *unchristian* lives do renounce thy service? Do they consider what it is *to be denied by thee*?—That it is to have *no interest* in thy *death*, thy *merits*, and *mediation*!—Gracious God, deliver me from this dreadful *sin and judgment*!

Matt. xxvi. 35. Peter said, *Though I shall die with thee, yet will I not deny thee.*

Preserve me, gracious Lord, from a presumptuous opinion, and dependence on my own *strength*, without the aids of thy *grace*: Let me see, in this sad instance, my weakness without thy assistance, and my ruin without thy help.

Luke xxii. 61, 62. *And the Lord turne*

my duty.—Let this instance be to
our comfort, since so great and
crime did not exclude *this penite*
mercy: but let not this make u
offending thee, lest we never repe

Luke xxii. 3, 4, 5. *Then en*
into Judas, and he communed wi
priests how he might betray him
—*And they covenanted to give him*

If I should provoke thee, O
fisting thy Holy Spirit, to leave
own *natural corruption*, and to t
Satan, I see in this wretched

187 to them whom thou hast appointed
place to receive *our alms*? Give
O God, to give according to thy
me, and as I expect thy blessing
of and substance.

Pet. iv. 10. *As every man hath received, even so minister the same one another as good stewards.*

God, thou hast taught us, that we
y *stewards*:—Keep me, I beseech
that great injustice of defrauding *thy*
right:—give me grace to *moderate*
in *desires* and *expenses*, that I may
to them that need:—and that
of thy blessings to me may be
of my charity.

54 Introduction to the Lord's

many times in my life past that
to this Ordinance without that ca-
tion required of all worthy com-
for Thy mercy's sake. *Amen.*



THE ORDER
FOR ADMINISTRATION OF
THE LORD'S SUPPER,
OR
HOLY COMMUNION.

With suitable Observations, Directions,
and Devotions.

to the Sacrament, that ye
every part of the Public Service.

Whenever you have time for
votions, let them be so *secret* that
be disturbed by you.

And if instead of *repeating* the
other parts of the Service, after the
manner of too many is, to the
such as are near them; if, instead
you would secretly say, *AMEN*, at
every petition, you will find this a
way to keep your mind intent upon
tions.

If any person, who is ordained to
this Sacrament, shall think fit to
upon this Book, I would be
seriously. he



THE ORDER
OF THE ADMINISTRATION OF
THE LORD'S SUPPER.

First Rubric.

SO many as intend to be partakers of the holy Communion, shall signify their names to the Curate, at least some time the day before.

Second Rubric.

And if any of those be an open and notorious evil-liver, or have done any wrong to his

Observations upon it.

IT is with great reason that the Church has given this order; wherefore do not neglect it.

You will have the comfort of knowing either that your *Pastor* hath nothing to say against you; or, if he has, you will have the benefit of his advice: and a good blessing will attend your obedience to the Church's orders.

If you are conscious to yourself (though your *Pastor* should not know it) that your life has been such as hath given offence or

and advertise him, that
in any wise he presume
not to come to the
Lord's Table, until he
has openly declared
himself to have truly
repented and amended
his former naughty
life, that the congrega-
tion may thereby be
satisfied, which before
were offended; and
that he hath recom-
pensed the parties to
whom he hath done

for God's grace
do not put off t
this one mome
provoke God to
yourself; for the
will repent.

of the Lord's Supper.

59

Rubric.

the Curate use
those betwixt
om he perceiveth
ice and hatred to
n; not suffering
n to be partakers
the Lord's Table
l he know them
e reconciled.

and if one of the
ies so at variance,
content to forgive
the bottom of his
t, all that the other
trespassed against
, and to make
nds for that he
self hath offended;

the other party
not be persuaded
godly unity, but
ain still in his fro-
dness and malice;
Minister in that
ought to admit
penitent person to
Holy Communion,
not him that is
ate; Provided

Observations.

reconciliation and friend-
ship with God and man,
such as will not forgive the
injuries they have received,
nor make satisfaction for
the injuries they have done
to others, must not presume
to go to the Lord's Table,
lest they receive a *curse*
instead of a *blessing*.

But then *such* would do
well to consider, that while
they are under these bad
dispositions, they are at en-
mity with God as well as
with their neighbour; and
therefore are not qualified
even to *ask*, much less to
hope, for any favour from
him: there being *no mercy*
for him, who will not *show*
mercy to his neighbour:—
this being an express con-
dition of our peace with
God. *Matt. vi. 14.*

And we should always
remember, that *He that*
loveth not his brother abideth
in death. 1 John iii. 14.

It is God who saith this:
and dare we delay to be at
peace with our neighbour,
even one day, if we can
help it?

The Administration

Observations.

ic.

Minister to
any, as is
this or the
dent Para-
this Rubric,
liged to give
f the same to
nary, within
days after, at
neft, and the
y shall proceed
the offending
according to
non.

Prayer
let fol
ple kr

T

Wb

Rubric.

Prayer, with the Collect following, the people kneeling.

THE COMMUNION SERVICE.*

When the Minister begins, lay aside all other Books, and attend to the Service of the Church, than which there never was provided a better Help to Devotion.



OUR † Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us

* *The following Prayer was used by the pious Author before receiving and administering the Sacrament.*

Give me grace, O merciful God, now that I am going to Thine Altar, that I may in some measure answer the work appointed me, in offering a sacrifice unto Thee, in order to communicate the Bread of life to Thy people.

O that I may never obstruct Thy graces by any unworthiness, for Thy Son Jesus Christ his sake. Keep from my heart and mind, O God, all vain and worldly thoughts. Bless my devotions, — increase my faith, — pardon my infirmities, and make me an acceptable guest at Thine Altar.

† *The Lord's Prayer should always be said with the greatest deliberation and devotion; and especially*

whom all hearts be
pen, all desires
known, and from
whom no secrets are
hid; Cleanse the
thoughts of our hearts
by the inspiration of
thy Holy Spirit, that
we may perfectly love
thee, and worthily
magnify thy holy
Name; through Christ
Amen.

be obeyed with cheer-
fulness: we, therefore
of him to purify our
by faith, that we may
and fear him, and
his commandments.
which all our happiness
depends.

of the Lord's Supper.

63

Rubric.

people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling, shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth:

Observations.

ments were appointed to be read in this service, since by the law is the knowledge of sin: and when we are convinced in our own conscience, that we have not kept a law which is *holy, just, and good*, we shall then see the NEED *and the BLESSING* of a REDEEMER; and how earnestly we ought to beg God, for his sake, *to have mercy upon us; and to incline our hearts to keep these laws.*

OBSERVATIONS AND DIRECTIONS.

THAT you may obey the following commands of God with cheerfulness, you ought to be firmly persuaded, — That God, who standeth in no need of our obedience and service, hath given us these laws merely for our own good, to restrain the disorders we are subject to, and to hinder us from ruining ourselves.

Consider these commands in this view, and

of their duty; it will appear with what great reason the Priest is required to read these commands of God *distinctly*; and how religiously this Rubric ought to be *observed*.

Administration

It of the great love of G
ires ; or else you will lo
rden, and obey them w.

re, to hear them with
ence suitable to Him who
re ; and then you will b
t a blessing it is, that Jesh
death delivered us from
ishment due to those tha
ng prevailed with God to
ntance, and to enable us,
bserve them better for the



of the Lord's Supper.

65

Communion.

pon us, and incline
ur hearts to keep this
lw.

Minister.

Thou shalt not make
thyself any graven
mage, nor the likeness
f any thing that is in

Observations.

the necessity of this com-
mand; and will most
heartily beg of God to
keep you from such idola-
try, and that you may love
him with all your heart,
and above all things.

The proneness of all
nations to the vile idolatry
of making and worshipping
images, and the creatures

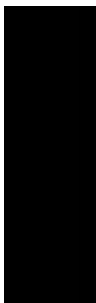
re transgression of our first parents, and the wicked-
ness of their posterity. It was then that God repub-
lished these laws by *Moses* in writing, to awaken men,
nd to be a standing witness against all such as would
ot consult their own consciences, and the law written
their hearts.

["The other addition was also made upon good con-
sideration [in 1552] in the office of the Communion;
to which the People were observed to come without
due seriousness or preparation: therefore for awaken-
ing their consciences more feelingly, it was ordered
that the office of the Communion should begin with
a solemn pronouncing of the Ten Commandments:
all the congregation being on their knees; as if they
were hearing that law anew: and a stop to be made
at every commandment, for the people's devotion, of
imploping mercy for their past offences, and grace to
observe it for the time to come. This seemed as
effectual a mean as they could devise, till Church
penitence were again set up, to beget in men deep
reflections on their sins, and to prepare them thereby
to receive that Holy Sacrament worthily." *BURNET*,
Hist. of Reformation, vol. ii. P. 2, B. 1.]

ration.

Observat.

represent,
ute necessity
ority of Go
so great a
mpt of th
ity; and t
s that woul
the same t
iven us th
uragement
nd all his co
ng us, that
ur children'
reap the b
bedience.



Communion.

The Lord will not hold
him guiltless, that tak-
eth his Name in vain.

People.

Lord, have mercy
upon us, and incline
our hearts to keep this
law.

Minister.

Remember that thou
keep holy the Sabbath-
day. Six days shalt
thou labour, and do
all that thou hast to
do; but the seventh
day is the Sabbath of
the Lord thy God; in
it thou shalt do no
manner of work, thou,
and thy son, and thy
daughter, thy man-
servant, and thy maid-
servant, thy cattle, and
the stranger that is
within thy gates. For
in six days the Lord
made heaven and

Observations.

ments will restrain them)
from profaning his Name to
idle and wicked purposes.
—Were it not for this, all
reverence for oaths, and for
God himself, would be lost
among men.

When we consider how
backward we are to learn
our duty, how apt to forget
it, and unwilling to put it
in practice, we cannot but
acknowledge the necessity
and kindness of this com-
mand; — which obliges
every man, who loves and
fears God, to keep one day
in seven holy to the Lord;
in order to preserve the
knowledge of the true God
and his glorious perfec-
tions, and of our creation
and redemption, that we
may fear, and love, and
adore him as we ought to
do: — the neglect of this
duty, commanded from
the beginning, having, in
all probability, been t

and hallowed it.

People.

Lord, have mercy
upon us, and incline
our hearts to keep this
law.

Minister.

Honour thy father
and thy mother; that
thy days may be long
in the land which the
Lord thy God giveth
thee.

Deacon.

Christians, that
sanctified this day.

And indeed to
the Lord's day,
manner, to deny
that made us,
world.

The infinite
occasioned by
children, by rebell
jects, by unfaith
vants, and by the
gard had to the
watch for our sou
the great goodness

of the Lord's Supper.

69

Communion.

People.

Lord, have mercy upon us, and incline our hearts to keep this aw.

Minister.

Thou shalt not commit adultery.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not steal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not bear false witness against thy neighbour.

Observations.

mercy of God, in forbidding us, upon pain of his displeasure, to shorten *our* own, or other men's lives, by *violence, intemperance*, or by such *evil usage*, as may make their lives miserable and a burthen to them.

If the sins of *impurity, uncleanness*, and that *luxury, drunkenness*, and *sloth*, which leads to them, had not been forbidden by God himself, the world would have set light by them; and, as bad as it was, would have been much more wicked.

Every one, whose *rights* and *properties* have been invaded by *violence*, or *fraud*, or *injustice*, or *thievery*, do easily see the *reason*, and *goodness* and *necessity* of this law of God, and therefore ought to pray most earnestly that it may be religiously observed by themselves and others.

Evil-disposed people being capable of doing the greatest mischief to the *estates, reputations, and liv-*

Minister.

Thou shalt not covet
thy neighbour's house,
thou shalt not covet
thy neighbour's wife,
nor his servant, nor
his maid, nor his ox,
nor his ass, nor any
thing that is his.

People.

Lord, have mercy
upon us, and write all
these thy laws in our

themselves and of
such wicked ways.

The wisdom of G
his goodness to us,
in this command :
ing a restraint up
very evil *desires* o
hearts, because this
source and *spring*
manner of wickedn

By this law he
us, that all our *sl*
are known to, and
judged by him at the
day.

of the Lord's Supper.

71

will have reason to bless God, who has given us rules to live by; and will most earnestly beg him to write and keep them in his own and all men's hearts.

Communion.

Rubric.


Then shall follow one of these two Collects for the Queen, the Priest standing as before. [and saying,]

Observation.

So great are the blessings of a righteous and peaceable government, that we are commanded, in an especial manner, to pray for kings, and for all that are in authority, for *them* first, that, remembering they are in the place of God, they may endeavour to promote *His* glory whom they represent, defend the persons and rights of men, and punish evil-doers according to the tenor of these laws, and secondly, for ourselves, that we may obey our governors out of a principle of conscience, and in obedience to God.


Communion.

Let us pray.

LMIGHTY God, whose kingdom is everlasting, and power infinite; have mercy upon the whole Church; and so rule the heart of thy chosen Servant VICTORIA, our Queen and Governour, that she (knowing whose minist

god, world without end. *Amen.*

Or,

LMIGHTY and everlasting God,
we are taught by thy holy Word,
that the hearts of Kings are in
thy rule and governance, and that
thou dost dispose and turn them as it seemeth
best to thy godly wisdom: We humbly be-
sech thee so to dispose and govern the heart

VICTORIA thy Servant, our Queen and
governour, that in all her thoughts, words,
and works, she may ever seek thy honour and
glory, and study to preserve thy people com-
mitted to her charge in wealth and

and immediately after the Gospel, to
the Collect, the Priest we have a very
shall read the Epistle, respect for, and
saying, The Epistle, verence attend
[or, The portion of thing that was fi
Scripture appointed by, or recorded
for the Epistle] is most blessed
written in the ——— Master.

Chapter of ——— be-
ginning at the ———

erfe.* And the Epif-
le ended, he shall say,
here endeth the Epif-
le. Then shall he
read the Gospel, (the
* [The ancien
the Church of Eng
to say or sing the
"Thanks be to
the end of the
"Glorv be to

derore all worlds. God of God, light
very God of very God. Begotten, not
being of one substance with the Father,
whom all things were made. Who
men, and for our salvation came down
heaven. And was incarnate by the Holy
of the virgin Mary: And was made
And was crucified also for us under
Pilate: he suffered and was buried. And
third day he rose again according to the
tures. And ascended into heaven: and
on the right hand of the Father. And
come again with glory to judge both the
and the dead: whose kingdom shall have
And I believe in the Holy Ghost, and

of the Lord's Supper.

75

now you will have time to say secretly :

Lord, increase my faith:—Grant that I may die in
faith, and in the communion of thy holy Church;
be united to thee and to all thy members, by a faith
and charity that shall never end.

Communion.

Rubric.

Then the Curate
shall declare unto the
people what holidays
and fasting days, are in
the week following to
be observed. And
the Curate also (if occasion
require) shall notice be
given of the Commu-
nion: and the Banns
of Matrimony pub-
lished; and Briefs,
Citations, and Excom-
munications read.
And nothing shall be
proclaimed or pub-
lished in the Church,
during the time of
Divine Service but by
the minister: nor by
him any thing but

Observations.

The church having taken
care that her Clergy shall
do their duty, in giving
notice of such holidays,
&c. as are to be observed;
every good Christian will
endeavour to observe them,
not as is the manner of
thoughtless people, in idle-
ness and intemperance;
but in going to Church,
and praising God for his
mercies, vouchsafed us in
Jesus Christ, and for his
holy Apostles, by whose
labours we were brought
from the power of Satan
unto God.

Rubric.

Then shall follow
the Sermon, or one of
the Homilies already
set forth, or hereafter
to be set forth, by au-
thority.

If you hear th
with a religious a
you will be muc
disposed to receive
crament worthily.

Rubric.

Then shall the Priest
return to the Lord's
Table, and begin the
Offertory,* saying one
or more of these sen-
tences following, as he


Now say secretly.
give as I am able,
ing to the blessing
Lord my God, wh
has given me.—And
you give your *alma*
Lord, pardon all m

of the Lord's Supper.

77

Communion.

Observations.

ET your
light so
shine before
, that they may
your good works,
glorify your Father
who is in heaven.
Matth. v.

O heavenly Father, give
us all grace, that we may
honour thee, both in our
lives and by our *alms*, and
that thou mayest be glori-
fied by those that receive
them.

say not up for
yourselves treasures
in earth, where
moth and rust doth
corrupt, and where
thieves break through
and steal: but lay up
yourselves trea-
sures in heaven, where
neither rust nor moth
can corrupt, and
where thieves do not
break through and
steal. *St. Matth. vi.*

Magnify the power of
thy grace, O God, upon
us, in freeing our souls
from the *love of riches*. —
That we may have the
greatest part of our *treasure*
in heaven; and that our
hearts may be there also.

Whatsoever ye
would that men should
do unto you, even so
do unto them; for

May this rule of eternal
justice be ever present with
us, that neither self-love
nor interest may lead us to
transgress it.



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Lord, n

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that o



Communion.

fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix.*

If we have sown unto you spiritual things, is it a great matter, if we should reap your worldly things? *1 Cor. ix.*

Do ye not know, that they who minister about holy things, live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the gospel, should live of the gospel. *1 Cor. ix.*

He that soweth little, shall reap little;

Observations.

unto me, and to all Christians, a better mind, I beseech thee.

May the good Spirit of God bless the heavenly seed sown by his Ministers, that both *they* and *we* may reap the fruit of their labour.

Since thou, O *Jesus*, hast ordained this, far be it from me to *envy*, or to *deprive* thy servants of the right which thou hast given them.

It will be our own fault, if we reap not a plentiful crop.

ie Administration

on.

Observations.

soweth
all reap
t every
ling as
in his
gingly,
; for
eerful
ix.

“ Let us proportion our
“ alms to our ability, lest
“ we provoke God to pro-
“ portion his blessings to
“ our alms.” Bishop Be-
veridge.

at is
word,
him
all

There is nothing, O
God, which we can give
to thy ministers, equal to
the blessings which we re-

of the Lord's Supper.

81

Communion.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi.

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi.

God is not unrighteous that he will forget your works and labour that proceedeth of love, which love ye have showed for his *Name's sake*, who have ministered unto the

Observations.

Give me, O God, a *pious* and a *contented* mind: and, for the rest, *Thy will be done.*

Bless God, ye that have riches, if he has given you *grace* and *power* to give them with a liberal hand and cheerful heart, without which they will be the occasion of certain ruin.

My God, we have nothing but what is thine; and yet thou makest thyself a *debtor* to us, for what we give to *thy poor*, and to thy ministers.—How great is this goodness!

God is well pleased. fake.
Heb. xiii.

Whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him? <i>John iii. 17.</i>	Thou, O ſupport all thy our aſſiſtance; <i>them</i> that tho faith, and our l
--	---

Give alms of thy goods, and never turn thy face from any poor	Give me, O compaſſion for of others, that have compaſſi
---	--

of the Lord's Supper.

Communion.

teously : if thou hast little, do thy diligence gladly to give of that little : for so gatherest thou thyself a good reward in the day of necessity. *Tobit iv.*

Observations.

but by the *heart*, and the ability of the giver : and wilt reward accordingly.

He that hath pity upon the poor, lendeth unto the Lord : and look, what he layeth out, it shall be paid him again. *Prov. xix.*

To thy account, O God, I place my charity to the poor thou sendest unto me ; and I know that I shall be no loser.

Blessed be the man that provideth for the sick and needy : the Lord shall deliver him the time of trouble. *Psal. xli.*

Keep me, O God, from all idle and vain expenses, that I may *always* have to give to him that needeth. At the *hour of death*, and in the *day of judgment*, good Lord, deliver me.

Rubric.

Whilst these sentences are in reading, Deacons, Church-ens, or other fit appointed for purpose, shall re-

You will now have the comfort of seeing your *alms* presented unto God by his minister, in order to bring down his blessings upon yourself, and upon the rest of your substance and is

istration

Observations.

ours, according as you
ave been a *niggardly* or a
ieerful giver.

of the Lord's Supper. 85


Rubric.

Observations.

After which done, the Priest shall say, vation, are owing to the gift of God.

Let us pray for the whole state of Christ's Church, militant here in earth.

We are now going to exercise another and most extensive branch of Christian charity towards the whole Church of Christ; which you should seriously attend to, that you may add (secretly) *Amen* to every petition.

LMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [*to accept our alms and oblations,* and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and con-

If there be no alms oblations, then shall the words [of accepting our alms and oblations] be left out as usual.

* [Questions have been raised as to the meaning of the word "oblations." The word is applied in the ancient Liturgies, as synonymous with the "gifts" of bread and wine, flour, grapes, &c. which were originally furnished by the people for the use of the Communicants. The word included however, not only the offerings of the people

... these gifts being ti
pervades all the ancient liturgies.
gifts, were, in the sixth century, w
come less fervid, rendered peremptory
councils. They were made by the
singing of the offertory. At first all the
loaves of bread and vessels of wine, bu
the clergy exclusively the breads for co
were *selected* with prayer, thence call
wine was put in a vessel set apart for
strained, and a part poured into the
practice continued in the West till th
and some vestiges of it still remain, as a
where. The oblation of the elemen
made by the Priest in silence, but a
accompanied with prayer. The Priest
ceremonies ceased, still continued to r
from the deacon as the representative of
oblations of bread and wine were at first r
together.

of the Lord's Supper. 87

holy Word, and live in unity and godly love.
We beseech thee also to save and defend all

and her Ministers,—and (3) of the bread and wine for the Sacrament. By King Edward's Injunction (1547) the "oblation and alms" were ordered to be put in the poor man's box (which was close to the altar,) and this by "such as were disposed, while the Clerks do sing the offertory," as well as to offer the price of the "holy loaf" and "such money and other things as were wont to be offered with the same"—(Book of Common Prayer, 1549;) after which the Priest was directed to place the Bread and Wine on the Altar. But in Edward's Second Book (1552) the Churchwardens "or some other by them appointed" were ordered to *gather* the devotion of the people, and put the same into the poor men's box." At the last revision of the Book of Common Prayer (1661) the "alms and other devotions of the people" were ordered to be *received* at the offertory in a decent basin by the "Deacons, Churchwardens or other fit person" who were "reverently to bring it to the Priest" who *shall* humbly present and place it on the Holy Table." After which he was directed *then* to place the Bread and Wine upon the Table, as in Edward's first Book. From the circumstance of the word "*oblations*" being now introduced after "alms" simultaneously with this rubric, into the Prayer which follows the offertory, it would appear that in the term "*oblations*" was at least *included* the offerings of bread and wine. Wheatley indeed after Bishop Patrick (Christian Sacrifice, p. 77) considers that the term "*oblations*" refers exclusively to the elements of bread and wine, offered for consecration.

In the primitive Church non-communicants were not allowed to offer the bread and wine for the Sacrament; *they were not* however, excluded from making other *oblations*.

minister justice, to the punishment of
ness and vice, and to the maintenance
true religion, and virtue. Give g.
heavenly Father, to all Bishops and
that they may, both by their life and
set forth thy true and lively Word, and
and duly administer thy holy Sacra
And to all thy people give thy heavenly
nd especially to this congregation her
ent, that with meek heart, and due reve
ney may hear and receive thy holy
uly serving thee in holiness and righte
l the days of their life. And we most
y beseech thee, of thy goodness, O L
mfort and succour all

of the Lord's Supper.

89

Communion.

Observations.

Rubric.

When the Minister
gives warning for the
celebration of the holy
communion (which
shall always be done
on the Sunday or
Holy-day immediately
preceding the Sermon or
Service, he shall
read this Exhortation
before beginning :

If you seriously attend
to the following exhorta-
tions or warnings, you will
learn what you ought to
do, in order to be a worthy
communicant.

And you would do well
to read them over again,
when you return home,
that you may fix them in
your memory, and that
they may be a *standing rule*
to go by through your
whole life.

EARLY *
beloved,
on ———
day next,
I propose through

Believe it for a certain
truth, that such as are not
religiously disposed to go
to this ordinance, are un-
qualified to *ask* or *receive*
any *blessing* or *favour* from
God.

When it is considered how many poor Christians
there are, who have little or no other means of coming
to the knowledge of this ordinance, and the manner of
celebrating themselves for it, but by what they learn
from these exhortations; every pastor will
feel himself obliged in conscience, and as he values
the salvation of his flock, to read these exhortations
with the greatest deliberation, and with an affection
to even force the attention of his hearers.

Sacrament of the Body
 and Blood of Christ,
 to be by them received
 in remembrance of his
 meritorious Cross and
 Passion: whereby a-
 lone we obtain remis-
 sion of our sins, and
 are made partakers of
 the Kingdom of hea-
 ven. Wherefore it is
 our duty to render
 most humble and
 hearty thanks to Al-
 mighty God, our hea-

F
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 2d
 work
 Him;
 his fa
 count
 the m
 ing, v
 chased

And
 yoursel
 service;
 interce
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Communion.

comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily, my duty is to exhort you, in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences (and that not lightly, and after the manner of dissemblers with God: but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means

Observations.

preparation consists, in confessing your sins to Almighty God, with full purpose of amendment of life: — In exercising the duties of *charity*: in *giving* and *forgiving*, &c.

All which being done in obedience to the command of Christ, must needs be acceptable to the Divine Majesty, and in time gain you all those graces which you can desire or stand in need of.

And, for your comfort, remember that if you are *prepared*, as you ought to be, for this sacrament, you are prepared for *death*, and for a *blessed eternity*.

Consider how many there are, who, to their sorrow, are deprived of this means of grace and salvation: — And how many, through a most stupid ignorance and negligence, deprive themselves of it: And you can but give God thanks, for the opportunities.

The Administration

Observations.
nion. First, To he affords you, and for
your lives graces he gives you
observations by your resolving to clof
of God's them.

But ftill take ca
lments, and you go not with
ioever ye shall confcience, as I
yourfelves to with any bad
ffended, either malice in your h
, word, or deed, while you live
to bewail your to die in any
finfulnefs, and to unrepented of.
es yourfelves to
ighty God, with purpofing,
of amend- grace of God
becoming a

Communion.

Observations.

being likewise ready to forgive others that have offended you, as you would have forgiveness of your offences at God's hand; for otherwise the receiving of the holy Communion doth nothing else but increase your damnation.

Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest after the taking of that holy Sacrament the devil enter into you as he entered into Judas, and fill you full of all *iniquities*, and bring you to destruction

Consider, therefore, the great hazard you run of going to the sacrament, while you live in any known sin: you will provoke God to leave you to yourself, and to that evil spirit, which is continually seeking whom he may be permitted to devour.

requisite that no man
should come to the
holy Communion but
with a full trust in
God's mercy, and
with a quiet con-
science; therefore, if
there be any of you
who by this means
cannot quiet his own
conscience herein, but
requireth further com-
fort or counsel, let him
come to me, or to
some other discreet

have any doubt upon
spirits, the advantage
being greater than you
at present imagine.

You will give him
opportunity of conv
you of sins, which
haps, you were not
aware of, and whi
arise in judgment
you : or clearing
doubts, which mi
ceed from a *disord*
or *state of health*
than from an *evil*

And do not e
thought so injuri
merciful promi
to the

of the Lord's Supper.

95

munion.

scruple and
efs.

bric.

case he shall
people negli-
come to the
munion, in-
the former,
use this Ex-
:

Observations.

No Minister of God must say, that he cannot get such a convenient number as the Rubric requires to communicate with him as often as he himself is disposed, until he can truly say, that he has applied to his people more than once in the words of this Exhortation following.—And until he has begged of God to touch their hearts with a sense of their duty and danger, as he promises and will not fail to do, considering how very much depends upon so sacred and saving an ordinance.

munion.

Pious Reflections.

EARLY
beloved
brethren,
on ———
by God's
celebrate the
upper; unto
God's be-
you all that
present, and

When the *tender love of God* will not prevail with Christians to consider their ways, they will learn from this *Exhortation* what they must expect from the *despised offers* of mercy.

himself. Ye know
 how grievous and un-
 kind a thing it is when
 a man hath prepared
 a rich feast, decked his
 table with all kind of
 provision, so that there
 lacketh nothing but
 the guests to sit down,
 and yet they who are
 called (without any
 cause) most unthank-
 fully refuse to come.
 Which of you in such
 a case would not be

Say
 self,
 nestly
 Why
 the C.
 cerne
 Lord?
 becau
 is the
 of ser
 his fa
 salvat
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 as I n
 this S.
 not liv

Communion.

from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, ye will not come? When ye should return to God, will ye excuse yourselves and say, ye are not ready? Consider earnestly with yourselves, how little such feigned excuses

Pious Reflections.

better for my services? Or do I not indeed serve myself most, when I obey his commands, and accept of his invitation?

They that be whole, indeed, need not a physician; but dare I say this is my case, when I so sensibly feel the corruption of my nature, and how much I stand in need of help?

Must I be *invited, entreated, compelled*, to give God thanks for the greatest blessing he ever bestowed on men? And to lay hold on the only means of making my peace with him?

Doth it repent me that I was dedicated to God in baptism?

How shall I tremble, if I should be required to *renounce* my Saviour, and all my hopes in his death?

What can be more like it, than frequently *turning my back* upon this ordinance, when I am invited?

How many tears did it cost St. Peter for saying, that he was not Christ's

Communion.

will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready; and, according to mine office, I bid you

Pious Reflections.

disciple! Will it be accounted a *less* crime in me to deny him *in deed*, by refusing to join myself with his disciples?

What if this should be the *last* opportunity that God will vouchsafe me? This having been the case of many before.

Can I expect to be received, after *so many wilful neglects*, when I am compelled by death to flee to Jesus Christ for help and comfort, when I shall most stand in need of it?

Communion.

in remembrance of the sacrifice of his death, as he himself hath commanded : which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same ; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will, by God's grace, return to a better mind ; for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God *our heavenly Father.*

Pious Reflections.

then I will consider that these very *fears* of offending God are *some desires* of preparation ; and to refuse when I am invited, will but increase my guilt.

I will therefore go that I may obtain grace to be better prepared, every time I have an opportunity of going to this Sacrament.

Illustration

Observations.

If you seriously attend to the following *Exhortation*, you will be better able to judge how well you are prepared:—You will see the *benefits* you may depend on by a worthy preparation, and the *evils* you expose yourself to, by going rashly, or on of mere custom, to the holy Sacrament.

Y be-



of the Lord's Supper.

101

Communion.

Directions and Devotions.

a true penitent heart and lively faith, we receive that holy Sacrament; for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us; so is the danger great if we receive the same unworthily:—For then we are guilty of the Body and Blood of Christ our Saviour: we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that

Here say secretly, May it be according to this word to me and to every soul here present.

Suffer us not, O God, to draw these judgments upon ourselves, by going presumptuously to thy holy table.

amend your lives, and
be in perfect charity
with all men ; so shall
ye be meet partakers
of those holy Myste-
ries. And above all
things, ye must give
most humble and
hearty thanks to God
the Father, the Son,
and the Holy Ghost,
for the redemption of
the world, by the
Death and Passion of
our Saviour Christ.

I belie
creafe my

Blessed
Trinity fo
tion.

In these

of the Lord's Supper. 103

Communion.

that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits, which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort.

To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden,) continual *thanks*, submitting

Directions and Devotions.

Blessed be thy holy name for this instance of thy love and concern for sinners, lest they should forget themselves and thee!

May I never forget this valuable blessing! May I never neglect this way of preserving the remembrance of it.

all the days of our
life. *Amen.*

Rubric.

Then shall the Priest
say to them that come
to receive the holy
Communion :

Communion.



Ye that do tru- I d
ly and ear- and I a
nestly repent

of the Lord's Supper.

105

Communion.

this holy Sacrament to your comfort, and make your humble confession to Almighty God, meekly kneeling upon your knees.

Directions and Devotions.

May it be to mine, and to the comfort of every soul here present.

Rubric.

Then shall this general confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying,

Observations.

This most excellent *Form of Confession* may be made use of in private, by every one who is preparing himself for the Sacrament.



ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do

us all that is past, and give us
ever hereafter Serve and please thee In
ness of life, To the honour and glory
Name, Through Jesus Christ our Lord.

Rubric.

Then shall the Priest
(or the Bishop, being
present) stand up, and
turning himself to the
people, pronounce this
Absolution.

Communion.

OMNIBUS OMNIPOTENS

of the Lord's Supper.

107

Communion.

Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*


Devotions.

May this pardon, O God, rest upon my soul, and seal the forgiveness of all my sins!

Then shall the Priest say,

Hear* what comfortable words our Saviour Christ saith unto all that truly turn to him.

Communion.

OME unto me, all that travail and are heavy laden, and I will refresh you. St. *Matt. xi. 28.*

Devotions.

Make me, O Jesus, truly sensible of my *sad condition*, that I may more gladly go to thee for help.

* These most comfortable words should always be read with great deliberation, that the people may have time to reflect upon them; and apply them every one to the comfort of his own soul; and to prevent all unreasonable fears and doubts of God's gracious pard-

not perishing, but have
everlasting life. St.
John iii. 16.

Hear also what St.
Paul saith :

This is a true saying,
and worthy of all men
to be received, that
Christ Jesus came into
the world to save sin-
ners. 1 *Tim.* i. 15.

I r
Lord,
heart.
compa
which
into t
ners.

Hear also what St.
Iohn saith :

of the Lord's Supper.

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Communion.

After which the Priest shall proceed, saying,

Lift up your hearts.

Anf. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord
God.

Anf. It is meet and right so to do.

Then shall the Priest turn to the Lord's
Table, and say,

This is very meet, right, and our
bounden duty, that we should at
all times, and in all
places, give thanks
unto thee, O Lord, Holy Father,
Almighty Everlasting God.

*These words
[Holy Father]
must be omit-
ted on Trinity-
Sunday.*

ere shall follow the Proper Preface, accord-
ing to the time, if there be any specially
appointed : or else immediately shall follow,

Communion.

*Directions and Devo-
tions.*

HEREFOR
with Angels
and Archan-
gels, and with all the
company of heaven,

If this *form of praising*
the Most High God were
oftener in Christian mouths
than it is, it would most
certainly render them more

¶ Holy, holy, holy,
Lord God of Hosts,
heaven and earth are
full of thy glory: Glory
be to thee, O Lord
most High.* *Amen.*

* [A practice has been very prevalent of England for the people to join with the words "Therefore with angels, incorrect. The saying or singing of Sanctus at all times commenced at " Nearly all our church musicians have ancient practice. It was the custom alone to sing or say the Preface, which remote antiquity to a beautiful varied after the Reformation this melody was

of the Lord's Supper.

III

Proper Prefaces.

Upon CHRISTMAS-DAY, and seven Days after.

These short Prayers following may be made use of in your private Devotions, either in Church or at Home.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who by the operation of the Holy Ghost was made very man, of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

FORM in me, O God, by the power of the same Spirit, all the graces and virtues which thy Holy Son came to teach us, when he clothed himself in our flesh in order to restore us to thy favour, and to fit us for heaven.

the Third. The more ancient and correct custom of saying and singing the Sanctus has of late become frequent in many parish Churches, and is partially restored in some Cathedrals. Common reading, or saying, has also in many instances been superseded "in choirs and places where they sing" by the monotone,—and in some by the ancient and more festal varied melody.

The ancient practice also was for the people to stand up at the Sursum Corda and throughout the Preface, kneeling at the Sanctus. This posture for the Sanctus is founded on ISAIAH vi. 2.]

rection of thy Son
Jesus Christ our Lord:
For he is the very
Paschal Lamb which
was offered for us, and
hath taken away the
sin of the world; who
by his death hath de-
stroyed death, and by
his rising to life again,
hath restored to us
everlasting life. There-
fore with Angels, &c.

from the
the life
that livin
I may d
rest in h
resurrecti

Communion.

most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Devotions.

vice, and following the holy *example* of thy Son, I may, through his merits and mediation, be made eternally happy.

Upon WHIT-SUNDAY,
and six Days after.

THROUGH Jesus Christ our Lord, according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles,

I ADORE thy goodness and mercy, O God, for the invaluable blessing of the Gospel, established in these nations by the power of the Holy Ghost — May the same good Spirit *sanctify*, govern, and preserve this Church! — Keep all her members from the spirit of error and delusion! — Guard her faith against the restless attempts of Satan and his agents; and lead all in the way of life eternal, through Jesus Christ our Lord. Amen.

zealous, constantly
ly to preach the Gos-
pel unto all nations :
whereby we have been
brought out of dark-
ness and error into
the clear light and
true knowledge of
thee, and of thy Son
Jesus Christ. There-
fore with angels, &c.

Upon the Feast of
Trinity only.

HO art one

of the Lord's Supper.

115

Communion.

the Son, and of the Holy Ghost, without any difference or inequality. Therefore with angels, &c.

Devotions.

Holy Ghost, to make us fit objects of the divine mercy.

After each of which Prefaces shall immediately be sung or said,



HEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

¶ Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

Rubric.

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion, this Prayer following.

Directions.


When the Priest acknowledges in the following humble form, his own and the communicants' unworthiness, and God's unmerited kindness, in admitting them to his Table; make this act of humility your own by attending to it most devoutly.

same Lord, whose property is :
mercy : Grant us, therefore,
so to eat the flesh of thy dear Son
and to drink his blood, that ou
may be made clean by his Body
washed through his most preci
that we may evermore dwell in
in us. *Amen.*

Rubric.

D

When the Priest,	<i>Here ther</i>
standing before the	<i>pause,</i>
Table, hath so ordered	<i>have</i>
the Bread and Wine,	<i>offer th</i>
that he may with the	<i>yourself</i>
	<i>sent.</i>

LMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who in the same night that he was betrayed, Here the Priest is to take the Paten into his hands: took Bread: and when he had given thanks, And here to break the Bread, he brake it, and gave it to his disciples, saying: Take, eat.

And here to lay his hand upon all the Bread.

**THIS IS MY BODY, WHICH IS
GIVEN FOR YOU.**

Do this in remembrance of me.

Likewise, after supper, Here he is to take

FOR THIS IS THE
NEW TESTAMENT,
SHED FOR YOU, AND
FOR THE REMISSION

Do this, as oft as ye shal
membrance* of me. *Amen.*

* [*“Αναμνησις* II. A memori
“ 19. 1 Cor. xi. 24, 25. In all
“ applied to the celebration of the
“ Christ saith, *do this for a memcr.*
“ only in *remembrance* of me, or tl
“ ber me, and the expiatory sacrific
“ also as a *memorial* or *commemorat*
“ to God, that *He* may rememb
“ everlasting covenant, and be gi
Parkhurst's Lexicon.

— *“Αναμνησις* is frequ

of the Lord's Supper.

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Directions and Devotions.

Say Secretly, — Send down thy Spirit and blessing upon this means of grace and salvation, which thou thyself, O Jesus, hast ordained.

Rubric.

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present)

Directions.


While the Minister and others are receiving the communion, you may employ the time you have to spare in reading some of the *Scriptures* following, and the *meditations* upon them.

Remember that no posture can be too humble,*

* [Standing, was probably, (as at the institution of the Passover) the most ancient posture of receiving the holy communion. Eusebius, (book vii. chap. 9) speaks of one who had "been in the habit of hearing the Thanksgiving (Eucharist) and repeating the Amen, and standing at the Table, and extending his hand to receive the sacred elements." St. Cyril (Cat. Myst. 5. § 19) adds that "it was with fear and trembling, with silence and downcast eyes, bowing themselves in the posture of worship and adoration." This practice has continued to this day in the Eastern Church. It is not certain when the custom of kneeling at Communion began in the West. Some ritualists consider it to have been introduced simultaneously with the custom of placing the Sacrament in the mouth, as is still the usage in the Latin Church and among the Lutherans. Wheatley (on the Common Prayer) says that "it hath obtained above 1,200 years." But this applies to it

DEVOTION


*St. Luke xv. 2. The Pharisee
saying, This man receiveth
eateth with them.*

 **THANK** thee,
in instance of thy charity
I do indeed confess
of that wretched
do beseech thee to receive me


people only; it has been invariably
the practice of the celebrating Priest
and Western Church to communicate
although a contrary practice has in-
vailed in the Church of England, it

unworthy *guest*, that I may eat at thy table, and be partaker of thy favours.

St. Matt. xx. 32, 33. *Jesus said, What wilt thou that I should do unto thee? The blind men said, Lord, that our eyes may be opened.*

 LORD, thou knowest the *desires* of my heart; for it is thy grace that has wrought them in me, and besides thee there is none else that can help me;—I pray thee, therefore, that thou wouldst have compassion *on me*, as thou hadst *on these blind men*—That the *eyes* of my mind may be opened—That I may recover *the light* which sin has deprived me of:—That I may see the *great goodness* of God, in sending thee to redeem us:—That I may see the due *reward* of sin in thy *sufferings* and *death*:—And that I may follow thy *holy example* all the days of my life.

St. Mark ii. 17. *I came not to call the righteous, but sinners to repentance.*

 LORD, who hast called me to repentance *by thy word*, and *by this ordinance*, call me also by thy *grace*: but call me so powerfully, that I may not turn a *deaf ear*, and that I may not resist thy call. I am forced indeed?



JESUS, who ha
our souls to d
bread, grant t
render myself u
so great a blessing, or depriv
my own negligence. — Mal
immortal life to me, by u
and to thy *body*, that I may
of a divine nature.

Exod. xii. 23. *When he
the paschal Lamb) on th
suffer the destroyer to con*



JESUS, the tr

of the Lord's Supper. 123

Cor. xi. 28. *Let a man examine himself, and so let him eat of that bread, and drink of that cup.*

THAT I am invited to thy table, is not because *I am worthy*, but because thou, O God, art infinitely good and kind. Pity my infirmities, which are known to thee, and accept of my imperfect obedience to this command. I acknowledge my unworthiness; — place all my hopes in thy mercy and promises Jesus Christ: I sincerely purpose to lead a christian life, and to use all diligence, to make my calling and election sure. With these purposes I go to thine altar, trusting in thy goodness for the pardon of my defects, and for an increase of all those graces that are necessary make me more worthy to eat of that bread, and drink of that cup.

Communion.

Rubric.

And when he decreth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for

and
membrance that Christ
died for thee, and feed
on him in thy heart
by faith with thank-
giving.

me according to thy will
a seal of my pardon, and
pledge of my salvation

Rubric.

And the Minister
that delivereth the
Cup to any one shall
say,



THE Blood of
our Lord Je-
sus Christ,
which was shed for

Amen.—May the
of Christ cleanse me
all sin! And may
membrance of his
be ever seasonably
with me.

ing to the
efore pre-
eginning at
our Christ
night, &c.]
fing of the
d at [Like-
upper, &c.]
fing of the

Oriental Liturgies the words of Institution, "This is my body, which is given for you, do this in remembrance of me" &c.) are followed by an invocation to send down his holy Spirit on the oblation of bread and wine, in order to bless and sanctify them, and make them the body and blood of his Son. This is found in the Liturgy of the Latin Church

it what remaineth of
the consecrated Ele-
ments, covering the
same with a fair linen
cloth.*

“bread and wine, that they may be
“blood of thy most dearly beloved
“same night, &c.” In King Edward’s
Book the invocation was omitted,
reduced to its present form—nearly
that of the Latin Church. The invocation
in Laud’s Liturgy (1637) and in that of
Dr. Short (Bishop of St. Asaph) of the
Church of England, Append. E.
“is difficult to understand why the
“Second? [word] and Third Per

of the Lord's Supper.

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Communion.

Directions.

Rubric.

Then shall the Priest
of the Lord's Prayer,
the people repeating
after him every peti-
tion.

Now return to your seat,
that you may not hinder
others from coming to the
altar. At the end of this
service you will find proper
meditations wherewith to
entertain yourself, until all
have received the com-
munion.

UR FATHER,
which art in
heaven, Hal-
lowed be thy Name.
Thy kingdom come.
Thy will be done in
earth, As it is in hea-
ven. Give us this day

Now being made *one*
with Christ, and Christ with
us, we have full liberty to
apply to God, as our hea-
venly *Father*, and to hope
for all the blessings which
a *tender Father* knows to
be necessary for us.

distinguish it from the *palla altaris* (the white
cloth which covered the upper part of the Holy Table.)
The corporal was formerly so large as to require two
deacons to spread it, and its ends were used to cover the
elements. The large corporal is still used at Lyons,
but in other parts of the Western Church, since the
people were deprived of the cup, a very small corporal
was found sufficient. The corporal was kept in a case
to keep it clean, and spread by the Deacon at the offer-
ing to receive the holy vessels, before which it was
placed on the credence,—or prothesis, (as in the Eastern
Church). The cards, or small linen cloths stiffened
with pasteboard (still called *palla*), which are used to
cover the chalice, are supposed to represent the ends of
the corporal cut off and folded.

us not into tempta-
tion; But deliver us
from evil: For thine
is the kingdom, The
power, and the glory,
For ever and ever.
Amen.*

After shall be said as
followeth.



LORD and Now
heavenly Fa- Churc
ther, we thy whole
humble servants en- and bo
his fer

ness, mercifully to accept this our Sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and satisfaction of thy Son Jesus Christ, and through his blood, we and all thy whole Church may obtain remission of our sins, and all other sins of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and acceptable sacrifice unto thee; humbly beseeching that all we, who are partakers of this Communion, may be fulfilled with thy grace and heavenly benediction. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this, our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; who, with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.

Or this :

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these Sacraments, with the spiritual food of the precious Body and Blood of thy Son our

kingdom, by the merits of
death and passion of thy de
most humbly beseech thee,
so to assist us with thy gr
continue in that holy fellowship
such good works as thou hast
to walk in, through Jesus Christ
whom, with thee, and the
honour and glory, world without end.

Then shall be said or
sung.

GLORY be to God on high. And in earth
our who

of the Lord's Supper. 131

O Lord God, lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that fittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; Thou only art the Lord; thou only, O Christ, with the holy Ghost, art most high in the glory of God the Father. *Amen.*

Communion.

Directions.

Rubric.

Then the Priest (or Bishop if he be present) shall let them depart with this Blessing:

Receive *this blessing*, as coming from God himself, with all imaginable devotion. The reason and manner of receiving this blessing, see below.*

* The solemn blessing with which the priest dismissed the people after the daily sacrifice (by God's special order, *Numb. vi. 24.*) was this — *The LORD bless thee, and keep thee! The LORD make his FACE to shine upon thee, and be gracious unto thee! The LORD lift up the light of his countenance upon thee, and give thee peace!*

And with what devotion they received this blessing, we are told, *Eccles. i. 21.* *The priest lifted up his hand over the congregation, to give the blessing of the Lord with his lips: and they bowed themselves down, that they might receive the blessing from the Most High.* And lest any one should think too lightly of the

Almighty, the Father
Ghost, be amongst you
always! *Amen.*

COL

R.

Collects to be said at
there is no Communion
or more; and the same
often as occasion shall
either of Morning or
Communion, or Litany, by
Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious ready help; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe we beseech thee to direct, sanctify, and govern, both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most ready protection, both here and ever, we may be preserved in body and soul; through thy Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy power, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Father, through Jesus Christ our Lord. *Amen.*

we may glorify thy ho
thy mercy obtain ev
Jesús Christ our Lord



LMIGHTY
all wisdom
cessities b
ignorance
thee to have compassio
and those things, whic
we dare not, and for o
ask, vouchsafe to give
of thy Son Jesús Christi



LMIGHTY

of the Lord's Supper. 135

Rubric.

[Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole state of Christ's Church militant here in earth] together with one or more of these Collects first before rehearsed, concluding with the Blessing.

¶ And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

¶ And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

¶ And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the east, except they have a reasonable cause to the contrary.

¶ And to take away all occasion of dissention, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest

(b. 1, c. 23) is of opinion that when communion of the faithful had "ceased," the consumption of bread was sufficient, the ceremony was committed to the clergy, they were to make it unleavened, and this was introduced throughout the Western Church according to this eminent ritualist, commencing about the tenth century. It had to be prepared breads, expressly for the purpose of the finest flour. These, which were called wafers, were in process of time formed round the shape of a penny, like wafers. (*oblate* and *offlete*, and the Irish *abl* term for a wafer,)—also the French

These breads were originally prepared and were marked with the holy name of resurrection, &c.

In 1548 it was directed in the rubric that

of the Lord's Supper. 137

Rubric.

consecrated, the Curate shall have it to his use : but if any remain of that which was as, so that it may be aptly divided in divers pieces." 552 the rubric declared that it " shall suffice that the bread be such as is usual to be eaten at the table with other meats, but the best and purest wheat bread, at conveniently may be gotten." In the Scotch Prayer book (1637) it is directed that " (though it be lawful to have wafer bread) it shall suffice that the Bread be such as is usual," and in 1661 it is merely said that " it shall suffice that the bread be such as is usual to be eaten ; but the best and purest wheat bread," &c. It has been however, ordered in the Injunctions of Queen Elizabeth, published, as well as her Book of Common Prayer, in the first year of her reign, that " where also as was in the time of King Edward the Sixth used to give the Sacramental Bread of common fine bread ; it is ordered for the more reverence to be given to these holy mysteries, being the Sacraments of the Body and Blood of our Saviour Jesus Christ, that the said Sacramental Bread be made and formed plain, without any figure thereupon, of the same fineness and fashion, round, though somewhat bigger in compass and thickness, as the usual Bread and Wafer * heretofore named singing cakes, which served for the use of private Masses." Bishop Cosin, upon our present rubric, observes " it is not here commanded that no unleavened or wafer-bread be used ; but it is only said that the other

[Another reading is " Water."

Wafers for sealing letters were also at this time used singing cakes, in proof of which Mr. Robertson cites the following passage from a text in the Harleian Miscellany, 1590, " the letters . . sealed up with singing cakes."]

“teenth of King Charles.” Mr. Jebb states, that “the order of the Church is expressed in another way, utter disrepute to the quality of the bread.” Care should be taken that the wine be made of the pure juice of the vine (Canon 20.)

In the Eastern Church, at the offering of leavened bread (made for the purpose of Prothesis; out of one of these loaves contains the print IC. XC. NI. KA. which signifies Jesus Christ the Son of God) a square piece, with the print called the lamb, and is laid by the Priest on the Paten; and of that, after the communicants receive, together with the blood (mixed in the chalice). The remaining part is laid on a separate plate, and the other part is eaten by themselves. Particles are cut from the bread as oblations for the living and the dead.

Rubric.

the Church, but the Priest and such other of the Communicants as he shall then call unto

various. It was originally left to the charge of the deacon, but the most ancient Liturgies do not prescribe the way in which this duty was executed. A custom prevailed in the Eastern Church of giving the consecrated remains to innocent children. Nicephorus Callistus (b. 14, c. 25) states he was "one of those to whom when a child the remains of the sacrament were given to be consumed. . . . In some parts of the Western Church also, as France, the consecrated fragments were administered to children fasting, on Wednesdays and Fridays." (Mohren Expositio, pp. 345, 359). This practice ceased under Charlemagne. Wheatley (Common Prayer) observes that "in the primitive Church, whatever of the consecrated Elements were left after all had communicated, were either reserved by the Priest to be administered to infirm persons in cases of exigency, that they might not die without receiving the blessed Sacrament;" (Euseb. Hist. Ecc. l. 6, c. 44: C. excerpt. Egbert. 22, Concil. tom. vi. col. 1588) "or else were sent about to absent friends. . . ." (Just. Mart. Apol. i. c. 85. Euseb. l. 5, c. 24). But this custom being abused, was afterwards prohibited by the Council of Laodicea (Can. 14) and then the remains began to be divided among the clergy: (Const. Apost. l. 8, c. 31) and sometimes the other communicants were allowed to partake with them: (Theoph. Alex. Can. 7, ap. Bevereg. Pandect. Canon Apost. &c. tom. ii. p. 572. F.) In the Western Church they are now consumed at the altar by the Priest, or (on some solemn occasions) by the deacon and sub-deacon. In the Eastern Church the ceremony takes place at the Prothesis, during which the clerks repeat the *Nunc Dimittis*.]

Rubric.

And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or

Observations.

THREE TIMES A YEAR — God forbid that good Christians should receive this an excuse for receiving no oftener, if he have opportunity! And ~~W~~ to that Pastor, who not give the well-disposed part of his flock more frequent opportunities of testifying their love to Christ! — Of increasing their graces, and securing their pardon and sal-

of the Lord's Supper.

141

“ **W**HEREAS it is ordained in this Office
 “ for the Administration of the Lord's
 “ Supper, that the Communicants should re-
 “ ceive the same kneeling; (which order is
 “ well meant, for a signification of our humble
 “ and grateful acknowledgment of the benefits
 “ of Christ therein given to all worthy Re-
 “ ceivers, and for the avoiding of such profa-
 “ nation and disorder in the holy Communion,
 “ as might otherwise ensue;) yet, lest the same
 “ kneeling should by any persons, either out of
 “ ignorance and infirmity, or out of malice and
 “ obstinacy, be misconstrued and depraved; It
 “ is hereby declared, That thereby no adora-
 “ tion is intended, or ought to be done, either
 “ unto the Sacramental Bread or Wine there
 “ bodily received, or unto any Corporal pre-
 “ sence of Christ's natural Flesh and Blood.
 “ For the Sacramental Bread and Wine re-
 “ main still in their very natural substances,
 “ and therefore may not be adored; (for that
 “ were Idolatry, to be abhorred of all faithful
 “ Christians;) and the natural Body and
 “ Blood of our Saviour Christ are in Heaven,
 “ and not here; it being against the truth of
 “ Christ's natural Body to be at one time in
 “ more places than one.” *

* “[At the end of the whole office is added a Pro-
 “ testation concerning the gesture of kneeling at the

ing, of which nature as a sign and seal
“ Elizabeth’s acceſſion this was laid
“ the queen’s deſign (as I have alr
“ than once) to unite the nation as
“ in one faith; it was therefore re
“ divines, to ſee that there ſhould be
“ againſt the aforeſaid notion, but t
“ as a ſpeculative opinion not deter
“ every one might be left to the f
“ mind. And being thus left out,
“ in any of our Common Prayers
“ at which time it was again added
“ amendment of the expreſſion as
“ ſentences; but exactly the ſame
“ the ſenſe; excepting that the wo
“ *Preſence* were thought proper to
“ *poral Preſence*. For, a *real Preſe*
“ Blood of Chriſt in the Euchariſt,
“ frequently aſſerts in this very off

of the Lord's Supper. 143

thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the Authority of Parliament, in the second year of the reign of King Edward the Sixth.]

[RUBRIC.

(From the Book of Common Prayer, authorized by Act of Parliament 2nd and 3rd Edward the Sixth, Chap. 1.)

UPON the day, and at the time appointed for the ministration of the holy Communion, the Priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministration, that is to say: a white Albe, plain, with a vestment or Cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest in the ministration, as shall be requisite: and shall have upon them likewise the vestures appointed for their ministry, that is to say, Albes with tunicles.

¶ Upon Wednesdays and Fridays, the English Litany shall be said or sung in all places, after such form as is appointed by the King's Majesty's Injunctions: Or as is or shall be otherwise appointed by his highness. And though there be none to communicate with the Priest, yet these days (after the Litany ended) the Priest shall put upon him a plain Albe or surplice with a cope, and say all things at the Altar (appointed to be said at the celebration of the Lord's Supper,) until after the offertory. And then shall ad

ory Communion.

ther public ministration, he may use, besides his rochette, a Surplice or albe, and a crozier vestment, and also his pastoral staff in his hand, or else borne or holden by his Chaplain.]

[From a comparison of the above rubrics it may appear that whenever the Holy Communion is solemnly celebrated, the Priest who celebrates is to wear the Albe with a vestment (chafuble), and his assistants with tunics — but that when no consecration takes place, the Priest is at liberty to wear a Surplice; that instead of the vestment, he is then to wear a

The chimere * worn by the bishop (which is of black satin, and of scarlet cloth at convocations) being an ecclesiastical vestment, should never be officiating, unless there be put on over it a Sur Albe. †

— How shall we Conform, &c.

of the Lord's Supper. 145

to this," he adds, "we learn, that sometimes the celebrant preached from the altar, in which case he retained the chafuble (the vestment of King Edward's Rubric); if he ascended the pulpit, the chafuble was laid aside for the time; if another than the Celebrant preached, the dress was a Surplice with a stole." *Gavanti Thesaurus*, l. 209; iii. 105.)

Beneath the ecclesiastical dress there was always worn black gown reaching to the feet (the talaris or cassock), except in case of the Bishop whose cassock was of purple.

The Chafuble is still worn at the Communion not only in the Greek and Roman churches, but by the Lutherans in Sweden, Norway, and other places.*

The vestments, which are clearly prescribed by the rubric, have been lately resumed in a few places in England. Their use makes a marked distinction at the holiest office of the Christian Church between the officiating clergy and the laity, for the surplice is a dress common to both, as in the case of choristers, students in colleges, &c. &c.

(Injunction of Edward the Sixth respecting lights and images.)

"Item, that such images as they know in any of their cures to be, or to have been abused with pilgrimage or offering of any thing made thereunto, or shall be hereafter censured unto, they [viz. Deans, Archdeacons, and other ecclesiastical persons] (and none other private persons) shall, for avoiding that most detestable offence of idolatry, forthwith take

* ["It was the first time we had entered a Norwegian Church, and we were struck with the appearance of the highly decorated altar, and rich embroidered vestment which hung by its side." (Norway in 1848 and 1849, by T. Forester, Esq.)]

"ing their parishioners, that images s
 "purpose but to be a remembrance, w
 "be admonished of the holy lives and
 "them that the said images do repre
 "ages, if they do abuse for any other
 "mit idolatry in the same, to the gre
 "souls."

King Edward's Injunctions were
 ginning of the first year of his reign
 1547) by authority, according to
 Reformation, vol. ii. p. 4.), of 31 F
 8., * — and are referred to in Edwa
 Common Prayer, sanctioned by Parli
 1549. Images were within a few
 of these Injunctions, ordered by
 in a letter to the Archbishop, (21 f
 moved throughout the Province of Ca
 restored by Queen Mary.† The C

especially paintings on glass and canvass have been introduced at various times since the restoration; more especially in the reign of Queen Ann. Paintings, especially those on glass, are now no longer objected to. If these were in use by authority of Parliament in the second year of Edward, they have the sanction of the rubric prefixed to the present Book of Common Prayer.

The following extracts will serve to illustrate their use in the English Church, where they are not objects of worship, but used as memorials, according to the terms of the Injunction.

“ For the images and pictures of the Saints, in their former estate here on earth, if they be made with discretion, if they be the representations of such whose Saintship no wise man calls in question, if they be designed as their honourable memorials, they who are wise to sobriety do make use of them : and they are permitted in Geneva itself, where remain in the quire of St. Peter the pictures of the twelve Prophets on one side, and on the other those of the twelve Apostles, all in wood ; also the pictures of the Virgin and St. Peter in one of the windows. And we give to such pictures that negative honour, which they are worthy of ; we value them beyond any images beside that of Christ, we help our memories by them ; we forbear any signs of contempt towards them. But worship them we do not so much as with external positive signs. For if we uncover the head, we do it not *to* them, but *at* them to the honour of God, who hath made them cogent instruments in the Christian Church to the subordinate praise of the Saints themselves.” — *Archbishop Tenison on Idolatry*, p. 296.

The following testimony includes other rites and usages of the Church of England.

“ When I entered the great western door [of the cathedral of Calcutta] the whole length of the sacre

Administration

me — 248 feet including the
on all hands; the beautiful
tion rising above them in the
the holy Table with Her Ma-
of communion plate; the stalls
south and north sides of the
General's and Bishop's seats, and
th anxious auditors — all was
moment the organ burst forth,
gan. Forty clergy were present,
students. . . . When the Peti-
front of the sacred table, the
down the choir, repeating the
. . . . When I ascended the pul-
is a beautiful work of art, I
he fight. The vast multitude
h psalm, led by the superb or-
rich and mellow tones charmed
ous eyes of the multitude were

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The

of the Lord's Supper. 149

(*Right Rev. Daniel Wilson, D. D.*) to the Secretary to the Christian Knowledge Society, dated, Calcutta, Oct. 30, 1847.)

Some members of the Church of England object to the Crucifix, preferring a plain cross, which was doubtless the most ancient emblem, and is that still generally used in the Eastern Churches. Thus Dr. Hook, after observing that the crucifix is much used by the Roman Catholics and the Lutherans, "to excite in their minds a strong idea of our Saviour's passion," but that it has "scarcely been used in the Church of England since the Reformation, it having been in but too many instances abused to superstition and idolatry," adds that "Pious persons desire, that the cross may continue to stand on every sanctuary devoted to the true worship of the *Crucified*, and on every altar whereon his sacrifice is commemorated." — (*Church Dictionary.*)

The Rubrics of the Roman Church direct a cross between *two* lights at least to be placed on every altar—but it is allowed to substitute a picture for the cross.

Lights on the altar were forbidden by an Article of Edward the Sixth, in the third year of his reign, (June 1549). They were revived by Queen Elizabeth, and were burning at the altars in the Royal Chapels for some years in her reign. They were removed for a short time, in 1562, and afterwards restored, and remained during the rest of her reign, although it does not appear that after this they were burning. They were probably not lighted again until the reign of Charles I., when they burned during Communion in Whitehall, and probably in other Royal Chapels. They were revived under Charles II. and hence continued to be placed on the altars in most Cathedrals and Colleges, besides many parochial churches and chapels. There is no evidence however, of their having been lighted.


...
directed to be ...
the Evangelic Church in Prussia
mentators have founded the use of lights on
Kuinoel observes that these "many lights"
"not merely to dispel the darkness, but
"lemnity of the occasion;" adding that
and Pagans burned lights in "their Temples"





PRIVATE DEVOTIONS A THE SACRAMENT,

EITHER AT CHURCH OR AT HOME

FTER you have received,
are returned to your seat
may (as you have time) c
tinue your devotions.

And remember, that *now is the pre
season* to beg of God the *grace
blessings* you most desire; whether
*yourself—for your friends—or for y
enemies*, who should always have a pl
in your prayers.

And be not under any concern
uitable words to make known the
res of your heart—*God is our Father*
and will understand his *children's* me
g, however imperfectly express
u know how the humble publi
s heard, though he said no more
God be merciful unto me a sinner

the vows that are upon ye

A SHORT FORM OF THANKS

1 Thess. v. 18. *In every thing give thanks;—for this is the*

O LORD and Father, I
of the least of all
which thou hast showed
neither can I render due
praise for them; but, O
this my sacrifice of praise
giving. For this, and for
and unobserved favours

... preservation, for
tion, and for the means of
salvation which thou hast
I cannot but be very thankful
therefore, as I live, I will praise
GLORY be to GOD, my Creator,
be to JESUS, my Redeemer,
to the HOLY GHOST, my Sanctifier,
Guide, my Comforter!—A
praise, and glory be to God
Amen.

St. John xvi. 23. *Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.*

IN ALL THESE THINGS

please me
—a *zeal* for thy glory, and a
for every thing that belongs

Give me such a *love* for n
as thou hast commanded ;
for my betters, and an utter
of all manner of *fraud*, is
wrong.

Give me a *tender consci*
and *quiet* spirit, a *charitab*
and a *contented mind*.

Give me a *just sense* c
firmities, a *dread* of *sensu*
power over my *appetites*,
the world and its idols.

Leave me not to my
sins and

For these, and for all
stand in need of, I plead
goodness, and my Saviour
promise to all that ask in
and I know thou wilt not
because the very *will* to
mercies is from thee, an
Spirit. *Amen.*

Rom. viii. 32. *He that spared
own Son, but delivered him
all, how shall he not with
freely give us all things?*

THIS is indeed, O God, a
of thy infinite love for
creatures.—Upon this

— sinner, because
thee to answer for sinners ;
us what *treatment* our sin
O make *my sufferings* in
union with thine, acceptal
and enable me to *bear* th
didst, with *patience* and
this being the only way
Amen.

2 Cor. v. 15. *Christ died
they which live should not
live unto themselves, but
which died for them.*

FROM this moment, O (

2 Cor. vi. 16. *Ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my people.*

MAKE me, O God, truly sensible of this great *honour and blessing*, of being the *habitation of thy good Spirit* : and the holiness required of me, and of the great *danger of profaning a temple consecrated to thee*—Make me worthy of thy continual *abode and presence*. Take possession of my heart and soul ; and let me know that thou dwellest in me, by the fruits of thy Spirit. *Amen.*

Heb. xii. 1, 2. *Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.*

GRANT, O God, that I may bear all the *troubles* of this life with a *meek and patient* spirit, without repining at what thou shalt appoint for the punishment of sin, and for the salvation of the sinner. I will look unto thee, O *Jesus*, when thou wast in the place of sinners, with what patience thou didst

St. Luke xxiii. 41. *We
reward of our deeds:
hath done nothing amiss*

I CONFESS, O God, with
factor, that whatever I
life, I suffer most justly
And therefore, with the s
a *penitent criminal*, under
sentence of death, I offer
crifice of obedience to thy d
in union with that of my
what time and in what ma
shall seem meet; trusting
of my Redeemer at the h
and in the day of judgment

come, from wandering from thee, and from thy fold. *Amen.*

St. John v. 14. *Behold, thou art made whole : sin no more, lest a worse thing come unto thee.*

LORD, the frailty of man without thee cannot but fall ; in all temptations, therefore, I beseech thee to succour me, that no sin, no evil spirit, may ever get the dominion over me. *Amen.*

St. Matt. xxvi. 41. *Watch and pray, that ye enter not into temptation.*

MAKE me, O Lord, ever mindful of my infirmities and backslidings, that I may be more watchful and more earnest for grace, for the time to come ; that the adversary of my soul may never find me off my guard, or from under thy protection.

St. Luke xi. 13. *Your heavenly Father will give the Holy Spirit to them that ask him.*

O HEAVENLY Father, let it be unto thy servant according to this word.* Abandon me not, I beseech thee, to the opposition that I shall at any time make to thy Holy Spirit, that

O JESUS, who hast
us another death beside:
which separates our souls from
bodies, let thy grace and mercy
me from the bitter pains of
death. *Amen.*

*St. Matt. xi. 29. Learn of me, for
meek and lowly in heart ; and
find rest unto your souls.*

O HEAVENLY Master and
how am I astonished whe
sider thy *humility*, thy *pove*
meekness, thy *resignation*, in tl
of injuries, oppression, and
not be thy almighty gra
follow thee

WE do not indeed consider what we do, when we provoke that justice which could not be appeased, but by the death of the Son of God;—If I have any enemies, *O God*, I beseech thee for them after this example, not for *judgment and vengeance, but for mercy*; for their pardon, and for their eternal happiness. *Amen.*

St. Luke xiii. 26, 27. Then shall ye say, We have eaten and drunk in thy presence, &c.—But he shall say, I tell you, I know you not; depart from me, all ye workers of iniquity, &c.

LET me not depart from thy Table and presence, *O Lord*, without obtaining the grace to lead a godly and a Christian life;—that I may escape this terrible and just judgment to be passed upon all those who enjoy the means of grace and salvation, without being bettered by them, but continue to lead unchristian lives. *Amen.*

St. John i. 12. As many as received him, to them gave he power (and right) to become the sons of God, even to them that believe on his name.

good, so holy a —
never abuse this mercy, nor lose
right of the inheritance of the c
of God, by infidelity, or disobed
to the commands of my he
Father. *Amen.*

*St. John xiv. 27. My peace I leave
you ; my peace I give unto you*

IT must be thy Spirit, O *Pe*
Peace, that must put us in
session of this thy last and dyin
O give me this peace which th
cannot give ;—which passeth a
standing !—The peace and pl
of God !—



CONCERNING SPIRITUAL COMMUNION.*

THE *Church*, for the comfort and advantage of such Christians as through any just impediment are hindered from receiving the Lord's Supper, (in the manner which

* [There are three senses in which the term *spiritual* is applied to the Holy Communion. Two of these have been already noticed; one being applied to denote the mode of Christ's presence (as in the Saxon Homily, &c. see *supra*, p. 206) the other to signify the beneficial or worthy reception, in which sense it is used by Saint Augustin (as we have already seen) and in the Book of Common Prayer (1548, 1549, 1552—1662). The third sense is that in which it is here used by Bishop Wilson, in which the Communion is said to be received spiritually, that is mentally only, and without any oral reception of the species, according to the Rubric in the office for the Communion of the sick, which is that here referred to, and which in Edward's first Book is as follows:—"But if any man either by reason of extremity of sickness, for lack of warning given in due time to the Curate, or by any other just impediment, do not receive the Sacrament of Christ's body and blood, then the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blo-

“ *mercy ...*
“ *remembrance of his death,*
“ *eat and drink the Body and*
“ *Christ profitably to our soul*
“ *although we do not receive it*
“ *ment with our mouth.*”

They that composed this Rite
it is very probable, an eye to
sacrifice, which under the law
was offered for the whole

“ *for his redemption, earnestly rem*
“ *benefits he hath thereby, and givi*
“ *thanks therefore, he doth eat and di*
“ *the body and blood of Christ our Sa*
“ *to his soul's health, although he do*
“ *Sacrament with his mouth.*” Th
“ *... one in the*

Israel; at which all such pious persons who could not possibly be present, yet offered their daily prayers to God in union of spirit, and in virtue of that sacrifice offered in the temple, and

England "except necessity otherwise require." (See Statute 1 Edward VI. chap. i. and 1 Elizab. chap. i.) It was only in analogous cases that Communion in one kind was permitted in the primitive Church; as in the case of infants, &c. Pascal (Lit. Cat.) observes "that it was only those who had a natural aversion for wine that were dispensed with communicating in the cup, but that in the 12th century Communion in one kind had become nearly general in the western Church, and that the Council of Constance in 1415 first abolished the use of the cup altogether in the case of the laity." Roman Theologians give, among the reasons for the disuse of the cup, the risk of irreverence, and the aversion that many persons had to drink out of the same vessel, but its total prohibition is also ascribed to theological grounds. Vain are the attempts which have been made to defend the prohibition of the cup from texts of Scripture. The passage most usually cited with this view is 1 Cor. xi. 27. "Who-soever shall eat this bread, *or* drink this cup (ἢ πίνῃ) unworthily," &c. The authorized version, after the Geneva translation into English, 1557, here reads "*and* drink," (καὶ πίνῃ) and Roman Catholic controversialists frequently urge this as a dishonest translation made to support a false position contrary to the authority of all texts. But they surely would not do so were they aware that the authorized version is supported by the Syriac (published 1555) and by

churches, especially
too seldom administer
defect, some such hel
may be made use of o
or on any other *Holy*
preserve in our mind
of our redemption,—

the Codex Claromontanus,—s
by the additional testimony
Alexandrinus, not known un
also by some manuscripts of
the Charlemagne MS. which
years old, and which reads “
“verit panem hunc, ET bibe
“indigne,” &c. The reading
better supported of the two.

grateful affections towards our Redeemer,—to keep up a continual *correspondence* with Heaven,—to preserve in us a *spirit of piety, devotion, and charity*, that we may always be prepared to receive the Lord's Supper, whenever we shall have an opportunity of doing it, *in public*, as a public and solemn acknowledgment of our being in communion with Christ, and with every member of the Church of Christ; and which no good Christian will neglect, on any pretence of *spiritual Communion*.*

St. Luke xxii. 19. *Do this in Remembrance of me.*

O GOOD Saviour, I will, through thy grace, *do this in remembrance of thee*, and in obedience to thy command, as well as I am able.

I do therefore this good day *join in desire and spirit*, with every Christian

* We do not want examples for recommending SPIRITUAL COMMUNION. The learned and pious hop Taylor, and others—[the worthy and ingenious author of the *Unbloody Sacrifice*,—the devout author of the *Spiritual Combat*, &c.] have proposed such help as this, for the use and comfort of devout souls, who are deprived of this holy ment in the Church.

look lost mankind
only Son, to *redeem us*.

With them I call to remen
what thou hast done and suffe
us;—thine *incarnation*,—thy *li*
life,—thy *bitter passion*,—thy *de*
resurrection,—the great *deliveran*
hast thereby wrought for all m
and the *obligations* thou hast laid

I acknowledge and receive
Jesus, as our heavenly Teac
our *example* and *pattern*;—as
Mediator and *Advocate* with Go
as the *Sovereign Judge* of all r

With thy Church I join in
merits of thy all-sufficient

mighty, for thy sake, being reconciled unto me.

I devote my spirit, soul, and body to thee, and to thy service, beseeching thee to give me grace, never wilfully to depart from thy laws.

I join with thy Church, and plead the merits of thy *sacrifice*, for all estates and conditions of men ; that none may deprive themselves of that happiness which thou hast purchased by thy death ; For all Christian *Kings* and *Governors* ; for all *Bishops* and *Pastors* ; that they may preserve the sacred rights committed to their trust : for all that strive to propagate thy Gospel ; for a primitive *zeal* in all that fear thy name ; for all that sit in darkness, are in error, or are destitute of necessary means of instruction ; for all that sincerely seek the truth ; for all sinners, that they may have grace and strength to break their bonds ; for all that are in adversity ; for all that suffer wrongfully, or that are deprived of their *just rights* : for all that are in pain of *body*, or *anguish of mind* and *spirit* ; for all that are tempted, or in danger of falling into despair ; for all that are in slavery, under persec

make their peace ...
widows and *fatherless* c
that call upon God, and
to help them; for this
Church, that the Lord
judgments which we
for our *friends*, our *rela*
factors, and for our *enex*
have desired our pray
whole mystical body
seeching the Almighty
and Redeemer of all
upon all whom he h
deemed, and to give t
help, according to the
for — for tl





